

The Baptist Record

“THY KINGDOM COME”

OLD SERIES—VOLUME LXII.

Jackson, Miss., July 24, 1941.

NEW SERIES—VOLUME LII. NO. 30.

Who's Who and What's What

The Clarion Ledger in a recent issue reproduced an article from the pen of Dr. Louie D. Newton, who for many years gave us a denominational paper second to none.

Through the leading of the Spirit and the co-operation of the brethren, we have been able to bring choice material to our Mississippi Baptist Evangelistic Conference for the past three sessions. Among others we failed to get two outstanding Mississippi preachers, upon invitation, namely Drs. Godbold and Lawrence. Dr. Godbold was having his own Evangelistic Conference at that date last year, and Dr. Lawrence had another date. These are two great servants of the Lord.

Mississippi Baptists were one of the four state groups gaining in number of baptisms last year. The other states registering a gain were Virginia, Arizona, and New Mexico. All others showed a loss. The Mississippi figure stands at 13,367, a gain of 485 over the year before.

Mississippi Baptists baptized more persons last year than did the state groups of Arizona, Arkansas, Florida, Illinois, Louisiana, Maryland, Missouri, New Mexico, South Carolina or Virginia.

Brethren Goodrich and Estes recently got us into a new field—recordings. The correspondence speaks for itself: “We heard your message on a record played by Reverend E. D. Estes at Bissell Baptist Church on April 3rd, which was very much appreciated.”

We appreciate the following expression coming after the work of a week in county-wide effort in Tishomingo County: “I have thought every day since our meeting that I would write you a word of my deep appreciation of you and your work, and especially your fine spirit and helpfulness to everyone. Your first message proved to me that you loved the Lord and that is the great secret as I see it, for love to and for one another.

“Without this love first for HIM and then our brethren, I think we are empty blanks, regardless of what else we may seem to be. My folks at Burnsville greatly appreciated you in the church and in the home.

“The day you left at the eleven o'clock hour, Brother Estes gave us your message on Mississippi Baptists Marching On. In it you make use of marching to Zion. (great and good message). At the close of it, Brother Perry was ready to preach the sermon, but we just had to sing “Marching to Zion.” You have a welcome and a standing invitation to visit us any time you can.

“I think the week will bear fruit as I heard many testify as to what they thought. One especially impressed me when he said: ‘I wish this could go a month or longer’.

“Trusting that you may have great success in all your work, and praying the Lord's great Spirit and grave upon you in the great task you are doing.”—T. R. Hammons, Pastor, Burnsville Baptist Church.

Brother George J. Burnett, Box 229, R. F. D. No. 3, Memphis, Tennessee, is again available for enlistment and stewardship revivals. He has been in such meetings at Calvary, Jackson, Biloxi, Brookhaven, Grenada, Clarksdale.

Dr. E. P. Alldredge, Nashville, gives the month of November in stewardship revivals and enlistment work. Some of our churches and associations would do well to engage him as soon as possible.

The following states have larger evangelistic possibilities than Mississippi Baptists: Alabama, Arkansas, Georgia, Kentucky, Missouri, Oklahoma, Tennessee and Texas. We have 721,000 lost persons in Mississippi above ten years of age.

I
“I pledge allegiance to the Flag of the United States of America and to the Republic For Which it stands - - -
One nation, indivisible, with Liberty and Justice for all.”

II.
Mississippi Baptists on this next Sunday have before them the goal of \$15,000 as an offering in “Taking Christ To Our Boys in the Camps.”

Mothers' hearts are all aquiver over their boys in the camp. Fathers are greatly concerned for the welfare of these same boys. Have a part in ministering to their welfare. Give your dollars generously! Those in charge will be faithful in administering the funds contributed.

Someone in every Mississippi Baptist church should see that the people have an opportunity to give to this worthy cause. It may be done at worship services, at Sunday School or, at such other services as the leadership of the local churches may desire.

Other groups are ministering to their members. Mississippi Baptists will do their part well!

III.
“I pledge allegiance to the Christian flag and to the Saviour for whose Kingdom it stands; one brotherhood, uniting all mankind in service and love.”

—BR—
Dr. L. B. Cobb, comparatively a newcomer to our state, is out in front in all our work. Read this letter:

“Dear Brother McCall:

Please find enclosed two debt paying notices each for \$36.00 certificates and cash given brings our total to \$1206 and completes our suggested quota of \$1200. We are hopeful of obtaining another certificate or so within the next few weeks.

The New Ireland Baptist Church has invited me to lead the song service in their revival July 13-18 and it is my plan to help them complete their suggested quota at that time. The Neshoba Baptist Church may also give me the privilege of helping them attain their quota or more. Both of these churches are without pastors at present.

Trust the response has been up to expectations to date and am praying for victory in His name.

Yours in His Service,
Lawrence B. Cobb.”

Dr. J. M. Walker, Aberdeen, has fitted himself out with a tent, loudspeaker and other evangelistic equipment, and is already doing a larger work in that field. First of all he has it in his heart.

Brother B. S. Hilbun, Ellisville, is also entering the full time evangelistic field. He is a good preacher.

These brethren should be kept busy, along with others.

Harlan Fisk Stone, appointed Chief Justice of the Supreme Court, by President Roosevelt, had great difficulties in obtaining his education. He had to work his way through college and did so with grim determination. Robert H. Jackson, appointed Associate Justice, after hard-working youthful days without a college education, began the practice of law before he was 21 years of age. James F. Byrnes, appointed Associate Justice, was born after his father died and was obliged to give up school in his 14th year. From then on, his life was a struggle. These three eminent men are proof of the fact that “where there's a will, there's a way.” No one questions their outstanding ability.—Watchman-Examiner.

As the Baptist Record goes to press, word comes of the death of an outstanding Mississippi Baptist leader. Dr. M. O. Patterson, Clinton, passed away about noon Monday. Dr. Patterson was a great preacher, a great Bible teacher, a great Christian. The sympathy and love of multitudes go out to his family members.

Pastor W. E. Stewart of Leakesville writes: “The McLaurin situation is more encouraging since the restriction caused by the shooting and killing while our meeting was in session. Everything is quiet here. Many of those road houses have closed.

“On Sunday evening we had the largest crowd and the most spiritual service since I have been going there. The young man who is working with the organization he set up is doing a splendid work, and through him we are contacting many of the boys and a good many of them are in all services. We are using them and have a place for them in all the services. Also have a service every Sunday night and a good many Sunday mornings preached by one of the Baptist Chaplains. I have called on several of them, and not one of them has refused. Through these Chaplains we are contacting the boys for the church. They are turning many to the church, for many more are attending.

“I have Brother Estes for the first two weeks in October for a meeting at McLaurin. My handicap and disadvantage is I can't be on the field enough. As I see it we are ready now to do larger and better things there for our Lord.

“Now, regarding the needs there that I may be of more help to the boys, as you know, the first and greatest need is the time on the field. The situation seems to have reached the point so that I can present the plans of work and the people will carry them out with the help of the boys who are taking an active part in the work.”

Dr. Stewart, West Point, is constantly making refreshing approaches to the hearts of his people. We quote a personal word and sermon subjects by him for a recent month: “JUST A WORD—To me my job as a minister is to help people live a happier, peaceful and victorious life. The sad fact of experience is that so many good men and women try to live without God. It is not that they deny Him; they just ignore Him. And the result is failure, worry, uncertainty and DRINK as a way of escape from reality. I believe God in the life is the answer and my job as a preacher is to talk to real people about real problems in the light of a real God. The sermons for May are planned to help people who need help to live: ‘THE GREATEST DISCOVERY OF THIS GENERATION’, ‘KEEP YOUR CHINS UP’, ‘THE WORLD'S BIGGEST BUSINESS’, ‘JESUS AND THE WORLD OF TOMORROW’.”

We have received information of the death of Mrs. R. F. Kyzar who passed away Sunday, July 6th. She had been a Christian for 55 years and a member of Pleasant Hill Church since her conversion. One needed only to look in her face to know that she was one of the gentlest of spirits. Her life was a benediction to many, but especially to her eight children, seven of whom survive. Her husband was a deacon for many years. Many of our readers know personally her two preacher sons, Rev. Joe R. Kyzar, pastor in Nashville, Tenn., and Rev. Jewel F. Kyzar of Laurens, S. C., both alumni of Mississippi College and the Southern Seminary. They are among the finest of our younger ministers. They have all to comfort them.

We are rejoicing in another victory here in Grenada First Church. Some of the brethren got it into their minds and on their hearts that it would be a great and grand thing to install our beautiful new Mohler pipe organ free of debt. So the pastor got out and visited nearly every home of the congregation, securing something from each member of the church for this purpose. Three members of the congregation led in the giving, promising half of the amount needed, if the church would give the balance. It was the easiest money to raise in my experience. To God be the glory. Will send you an account of the dedication, which will probably be first Sunday in August. Organ is now being installed. God is certainly blessing us. New members received at nearly every service. To Him the glory!—Pastor G. E. Wiley.



SERVING THE SOLDIERS IS BAPTIST CHALLENGE

By Marel Brown

First Baptist Church becomes center of increased activity in the defense-program at Starke, Florida. These little white churches throughout the south are now trying to do the impossible task of ministering to thousands of soldiers in nearby camps. Southern Baptist offering on July 27 will provide more building space, more workers, more literature, more libraries, more preachers. Inset is Pastor A. E. Lightfoot.

When a community's chief commodity changes overnight from strawberries to soldiers somebody must act quickly in re-styling the process of harvest. Starke, Florida, is faced with just that necessity.

Before the first stake was driven to mark the bounds of Camp Blanding, Starke was a quiet, confident little town whose citizens received their income, either directly or through some by-product, from the truck farms that thrived in the rich, black loam of northern Florida. The principal item grown was strawberries—large, luscious berries that could be picked and boxed and stacked in orderly rows to be sold on schedule to northern markets.

The pretty, white building of the First Baptist Church in Starke was the gathering place for Baptist families. Pastor A. E. Lightfoot earnestly went about his work each day with adequate time to minister to the needs of his own people and the community of 2,000. There was sufficient room for the usual attendance at his Sunday school in the morning and training union Sunday evening.

But now all is changed. Starke has taken on the look of a construction camp. Trucks crowd its tree-lined streets. Thousands of people, army officials, salesmen, men seeking work, tourists—those who have business in Starke and the inevitable loiterers—have turned the town into a beehive of activity. All because Camp Blanding has been located at its very doors. To date there are more than thirty thousand soldiers encamped there for training, and as fast as more facilities can be provided the number increases.

Starke is only one such place. Change the word strawberry to cotton or tobacco or cattle; change the name of the town to Alexandria or Palacios or Hitchcock, and the shift would be true of any one of the 120 army or air corps bases now being established or enlarged with mushroom rapidity in the South. The little brick or white frame churches in all of these towns are inadequate to serve the thousands of Baptist boys who will make up their new community population for this year, next year and many years to come.

Throughout the entire Southern Baptist Convention territory the pastor Lightfoots are writing appealing letters, telling of urgent need for more building space, more workers, more literature, more libraries, more preachers to meet the spiritual and moral needs of these new camp towns.

To answer the repeated and informed calls of these new-made camp pastors that help be given them in situations they know so well; to make very current and pertinent Christ's command to "Go ye into all the world" and thus take His message into the camps, also; to provide Southern Baptists an opportunity to give expression to their desire to aid in this religious phase of emergency

war relief work, July 27 was set aside by the committee appointed at the convention in Birmingham for a great Baptist offering for this work. Each local pastor will make his own appeal and take his offering in his church; the offering will then be forwarded immediately to his state headquarters.

"The Southern Baptist Emergency Appeal for Religious Work in Camps and Communities" is the name by which this present money-raising effort is known. But as Southern Baptists pray about the amount their offering should be, each individual should remember to translate those rather inanimate words into Johns and Bills and Jims who have left homes on Main Street or Elm Street, in every town and village and rural community of the nation, at the call of Uncle Sam.

Southern Baptists should know that the money will provide extra preachers and workers to establish Baptist religious centers where Henry can take part on the B. Y. P. U. program Sunday nights as he would back home, and Sam can be reminded to use his pocket-testament for his daily Bible reading.

The sum of \$300,000 is set as the goal for the July 27 offering. This is the minimum needed at once, as revealed from the survey made by Dr. J. B. Lawrence, Executive Secretary-Treasurer of the Baptist Home Mission Board, and the committee from each state. The camps are established; the need is already at hand; plans for providing religious training and preaching centers in the camp towns have been drawn up. What is needed now is the money.

Surely every Baptist who has a son, or who knows someone who has a son in Uncle Sam's defense army, will wish to make the largest possible contribution so that Southern Baptists may "Carry Christ to Our Camps."

—BR—

A TIRELESS WORKER

Miss Ruth Ford, a trained nurse at Kweilin, China, has been at home eleven months on furlough. In that time she has given three hundred addresses in the interest of foreign missions and has visited fourteen states at least once, making return visits to a number of states. She has greatly endeared herself to our Southern Baptist people and has rendered the cause of foreign missions a service of inestimable value. She has a marvelous story to tell of the sufferings endured in China that Christ's gospel may be preached to the people. We are doing our best to open the way for her return to Free China in October.

—BR—

"I am offering my services, at my church's expense, to appear before any meeting that would seek to increase its offering to this \$300,000 fund by July 27. A lot of things I couldn't speak on, but this is one need that I feel I could say something about that would turn people to the need of this offering."—Pastor Oley C. Kidd, First Baptist Church, Tullahoma, Tenn.

—BR—

The Arkansas Baptist has been coming to our desk for some weeks. Congratulations to Editor Myers! It is one of our best! It was good to see Editor V. I. Masters some time ago. He is still a vigorous editor. Dr. Walter Gilmore, Nashville, renders excellent service to all Southern Baptists. It is good to have at least occasional contact with such stalwarts.

FIRST BAPTIST CHURCH, STARKE, FLORIDA

CORRECTION

In one or two Southern Baptist publications it has been said Mississippi 100 M Club receipts (for Southwide debts) are divided between Southwide and State debts. That is an error.

Every penny of 100 M Club monies is sent on to the Executive Committee!

No Baptist would be "more up in the air," than the writer if he should find it to be otherwise.

We have written Dr. Crouch concerning the matter.—Mc.

—BR—

MISSIONS ON THE MISSISSIPPI GULF COAST

By G. C. Hodge, Biloxi

Opportunities for religious work of every kind are being multiplied in every town along the Mississippi Gulf Coast. Some of the expansion may be temporary, but much of it is of a permanent nature. And we believe more firmly than ever that as the people of the north, east and west come to see and know the advantages this country has for business purposes over other sections of the country they will bring other and larger industries here, and one day this will be a thriving industrial center.

A few months ago a shipyard was located in Pascagoula and as a result of that literally hundreds of people from all parts of the country have moved to Pascagoula, Moss Point, Ocean Springs and other towns in Jackson County, and not a few have come to Biloxi to live.

Large numbers of officers stationed at Camp Shelby, near Hattiesburg have moved their families to various towns on the coast, and from fifteen hundred to two thousand soldier boys are brought from Camp Shelby to the coast each Friday and are returned on Sunday afternoon. They spend the week-ends here for recreation, relaxation and a good time in general.

Work was begun about the middle of June on a new city which is being built within the city limits of Biloxi. Ten to twelve thousand workmen, according to contracts, are to complete the city by October 30th. When completed this city will immediately be inhabited with a population almost equal to that of Vicksburg—24,000. The name of this city will be the U. S. Army Technical Air School. The twenty-four thousand inhabitants will be young men who have enlisted in the air arm of the army. The school will be a complete city within itself.

In addition to the 24,000 trainees there are to be six thousand instructors, officers and other employees who will operate the school and be stationed here as a part of the permanent set-up, according to information released here. These 6 thousand will provide their own living quarters in Biloxi as no provision is being made for them on the school grounds. The majority of these we are told, will bring their families with them.

As a result of these thousands of people coming to Biloxi many local business houses are being enlarged and quite a number of others are planning to locate here. Hundreds of new homes are being constructed.

It seems that within a few months Biloxi will be transformed from a playground with a population of 18,000 into a busy town with a population of thirty or thirty-five thousand exclusive of the students, or including the students, a population of at least fifty thousand.

Gulfport, Bay St. Louis, Pass Christian, Long Beach, Handsboro and all the other towns on the coast are being enlarged and the housing problem is already giving most of us much concern.

Every year for the past several years we have plead with the state convention board for larger appropriations for mission work on the coast. The members of the board have been very gracious and generous and have given as much state mission money to the coast as possible, but they have not had enough to appropriate.

Mississippi Baptists could not do a finer thing than continue the mission work they are now supporting on the coast, and, in addition to that, place a full time evangelist and singer here to work the year round in the fields on and adjacent to the coast. But being a member of the state convention board, we know full well that this cannot be done unless more money be given for missions.

FRIDAY THE THIRTEENTH: II

By Plautus I. Lipsey, Jr.

I am not superstitious, but I do take interest in strange coincidences.

It was Friday, the thirteenth day of last September when the Italian airplane bearing me—one of thirteen passenger war refugees—from Rome to Lisbon halted half an hour at the airport of Barcelona, Spain.

The nerves of all of us were ragged after months of hard experiences. I had not slept in three nights just past: one in Budapest, Hungary, then on the train, and again in Rome. Although great progress had been made on the westward journey, I still was haunted by the fear that something would turn up to prevent my getting home to America.

At this stage a Spanish official took it upon himself to tell me that my Portuguese visa (permission to enter) was out of date and therefore not valid.

I climbed back in the plane in a dazed, unhappy condition. Off we hopped for Madrid.

The Portuguese (I kept telling myself as the "Tito" soared westward over the burnt desert of Spain)—the Portuguese couldn't be silly enough to send me back on a technicality. But I failed to convince myself.

Some of my fellow travelers—there were four other American men—tried to cheer me. Flitch, the restless thirteenth passenger, seated next to me, spoke hopefully. The Swedish diplomat from Ankara, seated across the aisle, sought to console me and offered assistance when the pinch came.

A few miles outside Madrid we came down again. We found a well equipped airport, with a pleasant dining hall. Hungry, all of us set out for the eating place, while the officials took over our passports from the Italian mechanic, a handsome young man with a mischievous cast in his eye. I was about to get hold of a piece of sweet mellow and a bowl of yellow rice (bathed in olive oil) when the officials called me out.

I was told again that my Portuguese visa had run out.

"When you get to Lisbon," one of the Spaniards said, "they will put you back on the plane and return you to Rome."

This story would not do for fiction because I can't make sense of it. To this day I do not know why the Spanish officials, both at Barcelona and Madrid, declared that my visa was no good. Later I learned that they were not telling the truth.

At the moment it was almost a knockout blow to me. The visa, procured in Budapest August 7, at considerable expense and trouble, as written in my passport was partly illegible, and I am not a student of Portuguese. I thought I could make out, however, that it said it was good (bom) for one passage through Portugal, without any reference to time limit.

The Swede was very friendly. One of his colleagues in Madrid was at the airport to see him, and this gentleman engaged to assist. I asked him to notify the American legation in Lisbon and ask officials there to look out for me on arrival.

Puzzled and depressed, I re-entered the plane for the last lap to Lisbon. The others had managed to get food, but I had been foiled in this attempt both in Madrid and in Barcelona. My head began to ache violently. The sun was brassy. I caught just a glimpse of Madrid out of the little window, but we were already high in the air and it looked like a sprawling village to me. Then I sank back in my seat and closed my eyes.

What would I do if they turned me back at Lisbon? Could I endure it, to be dragged back to Rome? All my travel arrangements would have to be remade, with tedious labor. I should certainly miss my boat next Wednesday, and none could say when I could get another reservation. I canvassed every possible course, from wrathful violence to the politest diplomacy.

My exploratory thoughts were interrupted by a shout. My aching eyes flew open to see my neighbor, Flitch, the thirteenth passenger, standing before me with wild fright on his face.

"My passport is gone!" he shrieked. "My passport is gone!"

Only those who have been in Europe recently know the supreme importance of the little red booklet. It is very life itself.

I questioned Flitch, trying to help. Other passengers gathered around, curious or sympathetic.

The distracted man went through his pockets a dozen times. We dragged his hand baggage from the racks and picked it to pieces. His medical notes—he had been at school in Bologna—were scattered all over the place as we pushed on with the hunt.

But we could not find the passport.

Flitch got on his knees where he could peer under the seats. I dropped on the floor to help. Others got down, and we crawled all over the floor of the plane, digging into every crack. It was a queer sight. But we could not find the passport.

The big ship, "Tito," roared westward, ten thousand feet above the thorns and hot rocks of arid Spain.

We straightened up to catch a breath, and I found Flitch staring at me strangely. His long hair had fallen over his face, his eyes bulged and his mouth hung open. He looked like a bewitched jungle creature. He began to speak in a quiet, insistent voice.

"It—couldn't be lost. Don't you see—it couldn't be lost."

He was staring at me, and emphasizing the word "lost." The other passengers began to look from him to me, inquiringly.

"Don't you see what I mean?" he went on, like a chant. "It couldn't be lost. Don't you see—he was the only one near me."

He gestured at me.

"Okay," I said. I did not know whether to laugh or rage. "Okay. Search me, then."

I held up my hands and Flitch's trembling fingers went through my pockets. The others watched silently, some of them with ghastly grins on their lips. Number Thirteen did not find what he sought.

We ransacked the plane's interior again, but—nothing. The Italian crew radioed an inquiry back to the Madrid airport. Nothing. Flitch searched me again, then a third time, while I submitted with a patience which was slowly fading. We pulled the seats apart, and went through his disordered possessions once more. He wished to search me a fourth time. I began to show irritation.

"But—don't you see—it couldn't be lost." He had taken up his chant again. "This man here—"

My temper broke bounds. I leaped to my feet between the cushioned seats.

"Now look here, fellow," I announced loudly. "You are accusing me of stealing your passport. Stop that kind of talk, or—"

My language was forceful and my angry meaning unmistakable.

Two miles below our feet the scorched desert of Spain gave way to the burnt desert of Portugal.

In the barrel of the speeding plane there was a moment of tense silence, a dramatic tableau. Number Thirteen and I glared at each other. The others looked on with set faces. Then Flitch began to whine, and stammered an apology. He was almost gibbering now. I dropped into my seat. The "Tito," bucking an Atlantic breeze, was bumping roughly, dropping dizzily, then bouncing. Nausea seized me. I retched violently, and spat up the remnant of the hard Roman roll. Passengers turned away in disgust. A single compassionate hand reached out to brace me. It was the hand of Number Thirteen.

The wheels of the big ship kicked up dust in the Lisbon air field, and I opened my eyes. As we filed out of the plane, Flitch was speaking to the Portuguese police, and he pointed to me. The police waved me to follow and we were trudging through the dust towards the police office when a shout halted us. Flitch came running from under the plane, holding aloft his passport.

"They found it under your box," he yelled at me.

I had no box of any kind, but asked no explanation. The police gestured and released me. I breathed more freely—but the heaviest burden still lay on my heart. What about my Portuguese visa? Would they send me back to Rome?

This question weighed upon me for another hour, until the immigration officials got around to me. The Swedish diplomat, friend of the "accused," went into the examination room with me. My steamship ticket was in my hand, to show I was ready to catch the ride to New York.

The examiner, a short, dark, plump man, turned the pages of my passport slowly. He looked at certain pages a long time in silence. I could hear

STATION HOSPITAL
OFFICE OF THE CHAPLAIN
CAMP SHELBY, MISS.

June 18th, 1941.

SOME THINGS MISSISSIPPI BAPTISTS CAN DO
FOR THE BOYS IN ARMY CAMPSBy Captain H. Stamps, Chaplain,
Camp Shelby, Miss.

One of the greatest opportunities for real service to the boys being called to the colors would be to honor them in some special way before they leave to go to camp, or while they are at home on furlough. At such a time Sunday School classes, B. T. U.'s and W. M. S. can gain the good will of the young men and tie them on to the church by presenting him with a Bible or some appropriate gift. Put him on the church mailing list, and send him the church bulletin and the State Baptist Paper each week. If he is not a member of the church a special effort should be made to lead him to a definite decision for Christ before he leaves for camp. Have several interested ones in the Sunday School classes to volunteer to "adopt" several soldiers and keep up a correspondence with them. Find out who the Chaplain is and write him a letter advising him of your boys in the regiment, requesting the Chaplain to contact them personally. Mail is the greatest morale builder in the lives of the men with the colors, therefore, do not fail to write often to the boys in the camp. See that the town paper is sent to each boy from your town. Magazines and books are always acceptable gifts.

If the above program were carried out by every church it would go a long way toward anchoring the soldier to his home church, and would, to a great extent, answer the question being asked by many earnest people, "What can we do for the boys in the army camps?"

Mississippi Baptists will miss an opportunity for a great service if they do not major on meeting the spiritual and material needs of the soldiers in the army camps within their own borders. Many groups are now trying to meet that need. Many of the Hattiesburg churches of all denominations, are making an effort to provide a church home for the boys at Camp Shelby. While the government is bending every effort to provide for the spiritual needs of the soldiers through its Chaplains and the many chapels now being built for each regiment in camp, yet we Baptist Chaplains feel the necessity to urge upon the Baptist boys in camp to attend the nearest Baptist church and come under the watchful care of such church, while they are in the service. Therefore the necessity of close cooperation between the pastors and camp chaplains is imperative. Chaplains are available, and should be called upon, to supply Baptist pulpits on special occasions. Have a special Sunday for "Soldiers Day" and invite a chaplain and the men in his regiment to attend.

My last suggestion is that Mississippi Baptists remember the soldiers and the officials at Washington in their prayers during the church service, and in their home devotions.

—BR—

In Mississippi we have 160 full time churches (Baptist), 888 fourth time churches, 411 half time churches, and 6 three quarter time churches. About one hundred churches are not included in this list. Acts 5:42.

his asthmatic breathing as I gazed fixedly at his bowed head. There were wisps of grey in his short, black, curly hair. Would this man ruin me? Would he turn me back into war-crazed Europe, hurl me back now when I could smell the Atlantic Ocean?

At length the silent man cleared his throat and in a soft Latin voice spoke the undramatic words which gave me joyful relief.

"Please call at central police station in the morning."

The police visit was routine for all foreigners. I was free!

This is the right place to stop. But what was the truth about the missing passport? I don't know the answer: this is fact, not fiction. The Swedish diplomat and I agreed that the Italian mechanic probably had retained Flitch's passport when we left Madrid, in retaliation for numerous irritations.

(The next article will be headed: "In Lisbon")

EDITORIALS

PICTURE OF JESUS DEALING WITH THE LOWLY

In the first part of the fifth chapter of the Gospel of John we find a phase of Jesus' character brought out which had not been shown us so clearly before. It is his attitude and conduct toward a man who may be classed among the down and outs; one who has been long neglected, who seems to have had no friends, and who had lost all spirit and hope. There can be no question that the man described here was of this sort, and no question as to the fact that he awakened sympathy in Jesus on this very account.

To many of us this is the hardest person to deal with; we despair of doing anything with them. We do not know how to approach them; we lose heart and hope when we think of them. Not so with Jesus. He hunts them out and helps them. We may at least admire the Master's tenderness and patience, approve of his manner and method, and by God's grace imitate his example. We thank God there are some Christians in the world who are attracted by the unattractive; who are not repelled by the repulsive; who are moved with compassion by the sight of men who are sick in body, diseased because of sin, ignorant because of neglect, stupid as a result of their own behaviour and the neglect of others.

Thank God for men like John Lake who looks after lepers in China; for Charley St. John who looks after bums in New York City; for doctors like Grenfel who went to Labrador and our own who go to Africa, for men like Livingston who went to Africa because it was the world's open sore, or Dan Crawford who lived among the heathen in Africa that he might teach them to live like Christ. These men had and have the heart of compassion, the mind of Christ. They "let others see Jesus in them."

But back to our picture of Jesus at the pool of Bethesda. This man was in every way repulsive. He was diseased and the disease was apparently the result of his own sins. Jesus later said, "Go and sin no more lest a worse thing befall thee." We do not like to touch people like this. We avoid any sort of contact with them. Not so with Jesus; "He came to seek and save the lost," "not to call righteous men, but sinners to repentance. Many of us know something of the fastidiousness of the priest and the Levite who passed by on the other side. May God have mercy on us and forgive us.

"More about Jesus let us learn; More of his holy will discern, Spirit of God my teacher be, Showing the mind of Christ to me." We have some "untouchables" in our Christian land.

More like the Master, I would ever be,
More of His meekness, more humility;
More zeal to labor, more courage to be true,
More consecration for work He bids me do.

This man had become almost hopeless. He lay on the ground, stretched out on a mat amidst a crowd of diseased people who had been laid there in the last wish that they might touch the healing water in time. Jesus walks away from the temple and its worshipers and its formalities and festivities. He goes to this crude hospital where a multitude lay sick, blind, halt and withered. The greater the need, the stronger the appeal. He sights this poor fellow and knew that he had been in this condition a long time. "33 years in his infirmity." There was no sort of sanitation here. They were doubtless covered with flies. The man has not hope enough to ask for help. Nor does he have enough knowledge of Jesus to expect any. Jesus seeks to awaken desire and hope. "Wouldst thou be made whole." In his ignorance the poor fellow knows nothing to say except that nobody seems willing to help him get into the water. Everybody is looking after himself. That is the only sort of world he knows. He hasn't even enough intelligence to be cynical. He is simply dumb, stupid.

But Jesus knows how "to bear gently with the ignorant and erring." Hebrews 5:2. Some of us find it difficult to be patient with the ignorant, with stupid people. We may well be grateful that Jesus is patient with such folks. He spoke the helpful word to this man: "Arise take up thy bed and walk." The man asked no questions. He showed

THE FOUR HORSEMEN OF THE APOCALYPSE (By D. A. McCall)

"And I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see.

And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him; and he went forth conquering, and to conquer.

And when he had opened the second seal, I heard the second beast say, Come and see.

And there went out another horse that was red; and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.

And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand.

And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine.

And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see.

And I looked, and behold a pale horse; and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth." Rev. 6:1-8.

First, we see the would-be conqueror on the White Horse. Conquest is here the expression of the covetous heart. It means pride and self assertion in seeking power. He is imitating the Christ on the White Horse—see Revelation 19:11. The same spirit is seen in Acts 19 in an effort at imitating the power of the Apostles. In Revelation 13:4 Satan gives the power to the Beast offered to Christ in Matthew 4:8-9.

Covetousness is the dominant spirit here. That was Lucifer's sin—Isaiah 14.

"If a church has too little influence over a community it is because the community has too much influence over that church. 'Come ye out from among them and be ye separate from them, saith the Lord.' The church that cannot discipline cannot live. You cut your finger. Blood poison sets in. An amputation of the finger, or the hand, or the arm, is necessary to save your life. If you are not strong enough for that amputation you must die. The church which has in it a disorderly member, too rich or influential to be disciplined, is a decaying church.

In the matter of church discipline we have often tithed the mint, anise and cummin and neglected the weightier matters of the law. Discipline is here used in the common acceptance of the term rather than in the etymological sense of training. Much has been made of the foibles and frivolities of the young and little of the common sins of the mature and well-to-do. Take dancing as an example. It is a form of worldliness which is to be discountenanced. Its chief dangers are that it first despiritualizes than demoralizes it devotees. It is perhaps the one big temptation of the young. It breaks out on them like measles in children, but if handled

no gratitude; he didn't even inquire who it was that helped him. He simply accepted stupidly the help offered. "He is kind to the unthankful." What a wonderful helper he is. Lord, forgive us our sin of stupid ingratitude. The man just picked up his pallet and walked away.

Later when Jesus made himself known to him in the temple he showed no evidence of appreciation. How like many of us who take all that God gives, and never a word of thanks. But "he giveth to all men and upbraideth not." The man even ignorantly, we prefer to believe, not maliciously, went and told the Jews who it was that healed him and told him to take up his bed. And by this he got his benefactor into trouble. What poor returns we make to our gracious Benefactor. And how marvelously he deals with us still in mercy and patience. Where sin abounded grace did superabound.

"My crimes though great cannot surpass
The power and glory of thy grace.
Show pity Lord; O Lord forgive.

tenderly and tactfully most of the sufferers can be saved to the cause. Comparatively speaking, covetousness is a more common and far more harmful and egregious sin, though it is rarely dealt with as a ground of discipline per se. In a certain church years ago, about three months after the pastorate began, a deacon brought up before the deacons' meeting the name of a young lady member who had danced the week before in a private home. He wished her to be excluded forthwith. The young pastor sat silent while the various deacons expressed their opinions. Some were for prompt action, some were for conciliation, and the wisest one suggested a proper committee to visit the young lady. The chairman of the board asked the young pastor his opinion. He replied, "Brethren, I have preferred to listen rather than to speak. It is a little disconcerting to have a question of discipline raised so early in my first pastorate. Since it has come up I would suggest that you go into the matter thoroughly. Do not make this young woman the only case. Covetousness is denounced in the Scriptures far more than dancing. It is declared to be idolatry. God says the covetous will not be saved. Let us go over the treasurer's books and cite, to appear before this board, the members of this church who are guilty of covetousness, as well as the young lady who is guilty of dancing." It was time for the deacons to be silent. The silence was painful. The pastor and others knew that the deacon who brought up the case of the young lady was a skinflint and, while very generous in his criticisms of young people was never known to give a dollar to missions. That young lady was visited by the pastor and led from worldliness to consecration and is now the president of the Woman's Missionary Society in a New Testament Church."—McDaniel.

Talking money does not keep people out of the church. Covetousness may keep them out.

Jehovah says—Exodus 20:17, "Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbour's."

Covetousness causes stealing, lying, murder and war!

The Book of God lists it with fornication, idolatry, railing, drunkenness and extortion, 1 Cor. 5:11. Covetousness is called idolatry, Col. 3:5. The covetous person cannot inherit the Kingdom of God—Ephesians 5:5.

Covetousness caused: Achan to steal the wedge of gold; David to egregiously sin—II Sam. 11; Amner to sin against his sister—II Sam. 13; Absalom to steal the love of the 10 tribes and rebel—II Sam. 15; Jereboam to say, "My little finger shall be thicker than my father's loins"; Judas to sell Jesus for 30 pieces of silver; Annanias and Sapphira to lie to God about their gifts. It is one of the traits greatly manifest in the last days—II Tim. 3:2. It is the Devil's delusion! It defies God! It violates His Word! It destroys spirituality! It stultifies conscience! It blinds to a vision of service! It robs God's Treasury. It means little money for evangelism and less for missions!

The greatest rebellion against God within our knowledge is not, the gambling rebellion, the liquor rebellion, as bad as they are. It is on the part of people in His Church who know a little about what His Word teaches of tithes and offerings. Yet they deliberately say, "I will not."

"Let us end rebellion against God! We do not
(Continued on Page Five)

The Baptist Record

Published Every Thursday by the
Mississippi Baptist Convention Board
Baptist Building, Jackson, Mississippi

D. A. McCALL Executive Secretary
P. I. LIPSEY Editor and Business Manager
A. L. GOODRICH Circulation Manager

SUBSCRIPTION: \$1.50 a year, payable in advance.
Entered as second-class matter, April 4, 1918, at the Post Office at Jackson, Mississippi, additional entry at Vicksburg, Mississippi, under the Act of October 3, 1911.

RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.
Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

Our advertising Department is in charge of Jacobs List, Inc., Clinton, S. C. Soliciting Offices: E. L. Gould, Manager, New York Office, 40 Worth Street, New York, N. Y.; J. Archie Willis, 162 E. Ohio Street, Chicago, Ill.; Geo. F. Dillon and Julian A. Kirk, 500 National Fidelity Life Building, Kansas City, Mo.; G. H. Ligon, 421 Biltmore Ave., Asheville, N. C.; J. W. Ligon, 729 Park Drive, N. E., Atlanta, Ga.

THE FOUR HORSEMEN OF THE APOCALYPSE (Continued From Page Four)

know of one instance in the Word of God where God pronounces His blessings upon the bringing of 1% of monies into His services. Do you?

We do not know of one instance in the Word of God where God pronounces His blessing upon the bringing of 2% of monies into His services. Do you?

We do not know of one instance in the Word of God where God pronounces His blessings upon the bringing of 3% of monies into His service. Do you?

We do not know of one instance in the Word of God where God pronounces His blessings upon the bringing of 4% of monies into His service. Do you?

We do not know of one instance in the Word of God where God pronounces His blessings upon the bringing of 5% of monies into His service. Do you?

We do not know of one instance in the Word of God where God pronounces His blessings upon the bringing of 6% of monies into His service. Do you?

We do not know of one instance in the Word of God where God pronounces His blessings upon the bringing of 7% of monies into His service. Do you?

We do not know of one instance in the Word of God where God pronounces His blessings upon the bringing of 8% of monies into His service. Do you?

We do not know of one instance in the Word of God where God pronounces His blessings upon the bringing of 9% of monies into His service. Do you?

We do not know of one instance in the Word of God where God pronounces His blessings upon the bringing of 9½% of monies into His service. Do you?

We do not know of one instance in the Word of God where God pronounces His blessings upon the bringing of 9¾% of monies into His service. Do you?

We do not know of one instance in the Word of God where God pronounces His blessings upon the bringing of 9 9/10% of monies into His service. Do you?

We do not know of one instance in the Word of God where God pronounces His blessings upon the bringing of 9 99/100% of monies into His service. Do you?

We do not know of one instance in the Word of God where God pronounces His blessings upon the bring of 9 999/1000% of monies into His service. Do you?

It is always somewhere between 10% and 100%.

Let us end rebellion against God!

We are thinking of the "Dead Sea." Always receiving! Never giving! No wonder it is dead! Alas, dead church members the same!

Many fall before this horseman!

Second, we see the rider of the Red Horse—War! Sedition, hatred, variance, strife, murder, envying, wrath and such like, breeding corruption. Galatians 5:19-21, and 6:7-8.

The wrong attitude towards one fellowman keeps him from: Giving, Matt. 5; Praying, Matt. 6; Getting forgiveness, Matt. 6; Partaking of the Lord's Supper, I Cor. 11; Having the assurance of Salvation, I John 3:14; Being Saved, I John 3:15; Being a member of a New Testament Church, Matt. 18.

Read I Cor. 13.

"Within the time of authentic history war has claimed the lives of 15,000,000,000 men. What a pyramid of skulls their fleshless heads would make—a 1,000 footed base on either side; an air raised pinnacle 4,300 feet in height! 15,000,000,000!

What a deluge of gore their spilled blood constitutes—thirty thousand million gallons, a crimson sea 30' deep, 300' wide, 83 miles long! Enough to float a fleet of battleships! Fifteen thousand millions! What an army! No mortal mind can comprehend its numbers or conceive its magnitude. It is the population of the world for 600 years—all the men, all the women, and all the children who have lived and breathed in the last six centuries. Fifteen thousand million dead!!

I see them rise from all the seas and all the fields of war—rise as they fell, mutilated and torn, broken and mangled! Rise and assemble swiftly, silently assemble! They are forming in parade, rank on rank, column on column, nine hundred abreast, spaced eight feet apart, reaching around the solid globe! Marching at the rate of three miles an hour, day and night, without sleep, or rest, or halt, their front shortened to eight abreast, in

rank at intervals of eight feet, they form a procession that will be 120 years in passing. The century will not see its end. What a spectacle! What a review! What an arraignment of war! What an argument for peace!

The parade of the Dead! There they come! There they come! The dead killed in war—the stark and staring dead, unshrouded and unconfined! A pallid, spectral host! A countless, ghostly, gore-bespattered multitude! The ghastly harvest of 6,000 years! A maimed and blood-stained human tide! Pierced by spike and spear and bayonet! Torn by shot and shell, by cannon ball and musket bullet, cloven by axe and claymore, and hacked by swords! The armless, legless, sightless, lip bruised dead! From the trampled, flesh kneaded fields and the corpse encumbered plains of all the earth of all the centuries. Oppressions sabered millions! Ambitions squandered, nameless dead!" (Gov. Hanly, "Parade of Dead").

God Almighty will no more enter into partnership with hate, than He will enter into partnership with liquor or lust!

Third, we see the rider of the Black Horse—Famine. Covetousness and war breed famine for the multitudes. They make for ragged men, shoeless boys, gaunt weak mothers, and, undernourished, hungry babies.

Our Father has bountifully provided for the needs of those He has placed on this earth. His enemies are the grabbers, the hoarders and the destroyers! They stalk the earth today.

Christians maintaining a Christ-like attitude may help solve these problems.

Fourth, we see the rider of the Pale Horse—Death. Hell follows closely! We are told, 150,000 people are born a day around the world. Of this number 33 million die a year; 100,000 die daily; 3,700 die every hour, and, 62 die a minute. Small wonder Hell follows in the wake of Death for multitudes of these die without Christ, without hope of Heaven. Millions of them have never heard the Name of Jesus pronounced! Though His churches have been commissioned for almost 2,000 years to give the Gospel to every creature. Mark 16:15.

You may escape the rider of the first horse, and the second, and the third. You will not escape the fourth, Death, unless Jesus comes soon. If Death finds you prepared, Heaven in the difference.

"Therefore, prepare to meet thy God." Amos 4:12.

The Lord Jesus Christ as the real rider of the White Horse is revealed in Revelation 19:11-16, "And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war.

His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself.

And he was clothed with a vesture dipped in blood; and his name is called The Word of God.

And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean.

And out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron; and he treadeth the winepress of the fierceness and wrath of Almighty God.

And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS."

His vesture is dipped in blood! He is called the Word of God! He is King of Kings, and Lord of Lords!

We have through revelation and experience seen His power—in creating a universe, also in creating a new man in Christ Jesus; in raining much water upon the earth in judgment, also in showering the love of God upon hearts and homes as an expression of His grace; in rolling back the waters of the sea, also in removing burdens from heavy hearts; in leveling the walls of Jericho, also in leveling the walls of sin and devils to flee. We have known the power that gave back life, that cured disease, and, today that power offers eternal life to whosoever will. He will heal the wounds, bind the broken heart, piece together the broken

PREACHING VALUES IN THE GREEK WORDS OF THE NEW TESTAMENT

F. V. McFatrige

NOTHING original is claimed for these brief studies. They have probably appeared in books and sermons by other men. They are not, however, copied. Many of us neglect the study of our Greek Testament after finishing the Seminary, but probably most of us have found at one time or another some new and fascinating insight into a familiar verse or passage of Scripture through a study of the Greek words and forms. It might be profitable to pass it on.

Phil. 1:27. In the King James translation the verse reads "Only let your conversation be as becometh the gospel of Christ." The word rendered "conversation," and in other versions as "manner of life" is not a noun at all. It is *pol-teu-esthe*, which is the second person plural imperative, middle voice, of *poli-teu-o*, "to be a citizen". *Poli-teu-o* comes, in turn, from *polis*, city. A literal translation therefore would be: "Be such a citizen as will worthy the gospel of Christ." The word translated "becometh" is an adverb: "*axios*" which means "of equal value, worthy, estimable" etc. It is a good text for preaching on Christian Citizenship. It is imperative that in all one's acts as a citizen, in all his participation in civic and political affairs, his attitude should be worthy of the gospel of Christ.

John 3:16. This great summary of the gospel of salvation appears in a new light by the simple noting that the verb for "perish" is both in the aorist tense and middle voice. The word is *apollumi*, third person singular aorist subjunctive middle of *apollumi*, "to destroy utterly." Where English has only the active and passive voice, Greek has a middle voice, used when the subject is acting upon himself. A literal translation would be "might not destroy himself" rather than simply perish. The unbelieving sinner is constantly destroying himself, for sin is soul-suicide. The aorist tense of this verb denotes continuous action, rather than time in the past, present, or future. The word for "believeth" is *pis-teu-on* which is a nominative singular masculine present participle. The literal translation is "the one believing." Not the one who has believed, or who shall believe, but the one who is now believing on Him is no longer engaged in destroying himself but has (present subjunctive) everlasting or eternal life. A suggested theme for a new sermon on John 3:16 is: "Soul Suicide, and the Remedy."

Jno. 21:15-17. New light is thrown upon Peter's examination by noting the two words for love used in the conversation. In His first two questions Jesus uses the word *ag-a-pa-o*, love, which is the word used in John 3:16 to denote the love which God had for the world, which caused Him to send His only begotten Son. It is also the word used in I Cor. 13 throughout. It is the strong word for love. Peter answers, using *phileo*, rather than *agapao*. The word *phileo* means to "have affection for." The memory of the denial prevents Peter, even now from using the strong word. The second time Jesus uses *agapao*, and Peter responds with *phileo*. The third time Jesus uses *phileo*, and Peter was grieved, not because the question was thrice repeated, but because Jesus said the third man: "Phileo me?"

The Master's condescending love is shown in that He commissioned Peter, although his love was not yet "unto the death." Jesus also prophesies that Peter will yet know by experience the meaning of *agapao*, which was fulfilled after Pentecost, when Peter faced the Sanhedrin with boldness, and endured prison, persecution, and finally death for the Master's sake.

—BR—

For the third consecutive year Mississippi Baptists baptisms were around 13,000 in number. This means 40,000 persons won to Christ and baptized by Mississippi Baptists over a three year period. Doxology!

threads of the life and forgive sin.

"God of our fathers, known of old,
Lord of our far-flung battleline,
Beneath whose awful hand we hold
Dominion over palm and pine:
Lord God of Hosts, be with us yet,
Lest we forget, Lest we forget!"

A SAILOR'S TRIBUTE TO HIS CHURCH

By Dr. W. R. Pettigrew, Charleston, S. C.

Sunday morning, August 18, 1940, a young man with a Bible under his arm, and a heavenly joy in his face came forward to unite with our church. As he left the building our Educational Director remarked, "you are just the type of person we are wanting in the Training Union. Won't you come this evening at 6:45?" The same evening he appeared in his sailor's uniform. His name was Floyd Robertson. We learned he was a yeoman on the U. S. S. Hilary P. Jones, stationed at the Charleston Navy Yard indefinitely.

Often he brought with him as many as a dozen of the other men from the ship to the mid-week Prayer Service, Training Union, Sunday School and to the worship services. He led many of them to Christ, to church membership, and into a deeper consecration of their lives. He organized a Tuesday night Bible Class on the ship. Men were saved in these classes and made their profession of faith in our services.

The whole church felt a distinct loss when the "Jones Boys" sailed away. Recently we had a long letter from Floyd, which was signed by many of the boys. Since it contains a tribute to one of the churches of Christ, we want to share it with you. We only hope we may be worthy of it in the future ministry to service men, and trust it will serve as an inspiration to other churches which may have the opportunity of ministering to our men in uniform for our country.

Here is a quotation from Floyd's letter:

... "All of our thoughts cannot be reduced to words but we certainly feel that we are the ones that are indebted to you for the wonderful fellowship we enjoyed there. I've often thought how nice it would be to have the opportunity and time to tell each individual one there just how we appreciated knowing them. Did you ever consider what a cosmopolitan church you have? I must explain fast before you get the wrong meaning. If I had a friend that was not a Christian, I could, with all the confidence that he would receive something good for him, invite him to go to church with me. If I had a backsliden friend I wanted to come, or one that was living a victorious life, certainly you had a place to use him and bring added joy to him. Or if I had a critic I knew it would be hard for him to ignore the testimony of the youth there as well as the church as a whole. And of all these and more too, I could encourage and urge with a thrill of confidence to come and hear Dr. Pettigrew preach, knowing there would be something in every sermon that would benefit them, being assured that they would receive such a welcome that would cause them to want to come again. If they were in doubt I could challenge them to turn on their radio for a test.

"Miss Allen, you know that this is not so in every place that you go, and now does that help explain why it was such a joy and so easy to get a goodly number to join us in the much too short a time that we were there? Because it comes so natural with you I think you hardly realize what a big welcome place you made for us. Nothing is more-blessed than coming to a place where you can unreservedly give your all and all to Christ and His service with the utmost confidence in Him. Next to that is the joy of finding a group of His people that you can just as freely and with the same confidence unreservedly give your service with them. I have never known any one that I would not love to have attend Citadel Square Church with me, and I'm sure I can speak the same for all the "Jones Boys." God has richly rewarded your efforts there, and because of your gratitude to Him we are confident He will continue to do so. God forbid that we should sin against the Lord in ceasing to pray for you.

"Our morning prayer meeting is perhaps the greatest blessing to us just now, however, we have a good response from those who attend the Bible Class and Sunday School. One fellow named Camp was invited to attend our prayer meeting by Dan Webster and came for some time, but I noticed that he never led in prayer. Being pretty rushed most of the time I did not take the opportunity to ask him about his salvation until one morning week before last. Due to watches and other reasons he was the only one that came down to prayer

meeting that morning. We read our Scripture, and I made the remark that I didn't think of anything outstanding to pray for but there is always plenty for which we should pray. He said, 'I wish you would remember me then, I know I'm not a Christian, but I'm trying to be.' Well, you know God's word has an abundant light for just such persons. Now he is confident of his salvation, and has begun to memorize a set of memory cards. When such experiences as these are given us we feel very definitely that we are supported by more than just a thought from our loved ones and friends. We are sure that there is definite prayer being lifted in our behalf, and we thank you for it. May God make us worthy of it.

"There is no way we can send money from down here, but some of us are keeping our tithe money and will send it when we get to some place where we can register a letter or send a money order. We feel that we should help with our support there until we can make our membership active in some other place."

BR JACKSON AIR BASE

Take any ordinary hillside in Mississippi. Cut it down, level it, put large two-story buildings all over this area—install sewerage, water, lights and gas. Lay out streets, build concrete runways for modern air bombers. Build a post office, theater, chapel, hospital, fire department, large airplane hangers and any other facilities and buildings needed in a modern American city in four short months and you will realize the awful urgency of this national defense effort in creating just such projects as the Jackson Air Base near Livingston Park.

If there is a religious group in the state that should be interested in this air base and the personnel of the base, it should be Baptists, because from Southern Baptist territory homes comes 35 per cent of the men flying the big bombers here, and handling the national defense duties at our Jackson Air Base.

Colonel J. H. Houghton, the commander of the base, is a veteran of a quarter of a century in national defense and an officer who is at home in the air or on the ground, having served in other branches of the army before being transferred to the air corps.

Today there are about 1400 enlisted men and 130 officers at the Jackson Air Base stationed in modern two story barracks which covers a large area approximately a mile from the north end to the south entrance gate.

The enlisted men and non-commissioned officers married and having families live just beyond the high barbed wire fence surrounding the air base on the west side. There are about 50 buildings all well-planned and up-to-date housing these.

Of course men without families live in barracks in the Air Base Reservation proper, also many of the officers live in the officers' barracks, provided for them while other officers and their families live out in hotels or homes throughout the city in easy reach of the base.

The hangers are out on the north side of the landing field with large, wide concrete runways leading to and from the huge steel hangers where are housed several types of planes including big army bombers, better known to the men of the base as "Killers." In the nose of these large machines which are covered with shatter-proof plastics are bombardier and gun stations.

This is a serious business but very necessary now for the security and welfare of our land and homes, and these young men have a difficult task to perform so let's keep them flying with our prayers, our money, and our very lives if necessary.

At present there are two army chaplains stationed at the Jackson Air Base, Captain M. D. Kelter and Lt. Chas. R. Quest—the former a Lutheran and the latter a Catholic.

Baptists make up 33 per cent, Methodists 20 per cent, Catholics 17 per cent, Presbyterian 8 per cent, and other denominations 22 per cent of the personnel of the base. A new chapel is under construction and will be equipped as well as any city church, when completed early in August.

Services are held daily at the present chapel building, mass at 6:30 a. m., conducted by Chaplain Quest for the Roman Catholics, the Post Service

THE COLUMBUS AIR BASE

The national government is establishing a great defense air base within seven and a half miles of the city of Columbus. This base will cover 4,235 acres, or a little more than seven square miles, and will be one of the largest in the country.

Approximately \$6,000,000 will be spent on its construction. In addition, about 250 officers' homes will be built near Columbus costing several hundred thousand dollars. These will be of permanent construction.

This air unit will provide for about 2,800 trainees, requiring a personnel of about 250 officers. The total population connected with the base, including officers' families, workers, etc., should run about five to seven thousand.

During the period of construction there will be around 5,000 workers employed. Housing these workers will be a major problem for a city of the size of Columbus. It will result in a great congestion of population, and other very demoralizing conditions. But it will give the churches a great opportunity to make their witness felt at a critical time and under very abnormal conditions, especially in their evangelistic appeal.

It is expected that the base will be made a permanent unit of the national air service after the war is over. That fact increases the importance and should lengthen the perspective of what the churches do now to meet the needs.—J. D. Franks.

BR

We have just closed our revival meeting at Ruth with many visible results of a successful meeting. Dr. S. H. Jones, pastor of First Church, Brookhaven, did the preaching and brought some very helpful and inspiring messages. There were eight additions to the church.

Our Daily Vacation Bible School at Ruth was also very helpful and well attended. The school was conducted under the very capable leadership of Miss Clara Mae Edwards, B. B. I. student, with some wonderful help from our local talent. The children were very enthusiastic in their praise of this work and wished heartily that day school was like the D. V. B. S.

The revival meeting will begin at Heuck's Retreat Baptist church the fourth Sunday in July with Dr. S. H. Jones doing the preaching. Our people will hear him gladly and we are praying and working for a great revival at this place. Brother A. E. Harvey, assistant pastor of First Church, Brookhaven, will lead the singing during the meeting.

This week we are having four study courses for the B. T. U. at Heuck's Retreat. We are using local talent and the people are cooperating in making a success of this week of training.—Mrs. L. E. Smith, Reporter.

for the Protestants is led by Chaplain Kelter at 9 a. m. daily. A service is held daily at 8 a. m., for the negro soldiers at the base which only number about 35 at present.

There is a soldier choir of 40 voices organized to lead the singing at the base under the leadership of a Baptist boy. This group sings over Jackson Radio Station WSLI every Saturday at 1:30 p. m. Both Protestant and Catholic chaplains are busy men looking after the spiritual welfare of the soldiers at the base and attending to their many duties. Sixty-five personal conferences have been held with soldiers seeking spiritual advice—four religious talks outside of regular daily services have been made to 620 men. Twelve sermons have been preached outside of reservation; eight religious broadcasts; daily visits to the Air Base Hospital are made by the chaplains—also, the soldiers who have overstepped military rules and have been placed in the guard house are visited daily. There are other duties too numerous to mention here performed by the chaplains.

This is our air base filled with our boys, most of whom are Baptists, doing their part in national defense. Let's awaken ourselves and arouse ourselves to the dangers that surround us and "Keep 'Em Flying" at the Jackson Air Base.—Fred R. Langley, Jackson, Mississippi.

Mississippi Baptists

Your Secretary Says:

"LOVE NEVER FAILS," I Cor. 13:8b

"Go" Mt. 5:24; "Go" Mt. 10:6; "Go" Mt. 11:4;
"Go" Mt. 28:7; "Go" Mt. 28:19; "Go" Mk. 16:15;
"Go" Lk. 9:60.

"Give" Mt. 5:42; "Give" Mt. 10:8; "Give" Mt. 19:21;
"Give" Lk. 6:38; "Give" II Cor. 9:7.

I.

"God bless America.
Land that we love,
Stand beside us
And guide us
With a light that is sent from above
From the mountains
To the prairies,
O'er the oceans white with foam.
God bless America
Our home, sweet home."

II.

The executive committee in authorizing the special offering Sunday, July 27th, to "Carry Christ to Our Boys in The Camps," offered us extra help in raising the money. This was in recognition of the heavy load this office now bears.

We appreciated it. We stated however, that as usual, we desired to keep overhead down. Then, we knew we could count on our helpers and departments. Also, after all, the pastors and churches will do the big thing in raising the monies.

We have repeatedly prevented special calls from this office. We know something of the pastor's burden in this age. We know the repeated calls on the churches. We know the need for emphasis on the Cooperative Program causes. This is one call we could not overlook. We did not want to overlook it. We wanted it wisely placed.

The Jews, the Catholics and others are fast making provision to minister to their own in the defense projects.

Baptists will not ask others to look after their own.

Mississippi Baptists will give \$15,000 for this purpose—"Carry Christ To Our Boys in The Camps"—July 27th.

Plan for the offering in your church. Talk it in the departments. Pray for it.

Do you need envelopes? Write us!

III.

A great high hour last Sunday night at Pontotoc, 12 additions in that service. All but about three for baptism. Total of 23 additions, some 17 for baptism. The aisles were clogged in fellowship for many minutes as the folks readily and joyfully expressed themselves.

Dr. Hilbun urged a 10-14 day meeting. We couldn't remain over, so we were happy over blessings over a shorter period.

Dr. B. B. Hilbun and Mrs. Hilbun are among our finest leaders. It was good to have fellowship with them. The church folk were cordial. Great field. We were entertained in the Christian home of R. L. Ray.

Mr. Fred Scholfield, Jr., Laurel, led the singing. He is among the outstanding leaders of the Southland, a great heart.

Doxology! Acts 14:27.

IV.

We tell our bookkeeper, "a good bookkeeper keeps us going forward so far as the figures are concerned." She has been doing mighty well recently. Of course that is because 700 Mississippi Baptist pastors, 1552 Mississippi Baptist churches, and 272,000 Mississippi Baptists are on the march.

	Budget	Miscel.	5M&Now	Totals
			Clubs	
1941-July 1-14	7,514.90	3,749.98	4,909.69	16,174.57
1940-July 1-14	6,899.59	3,191.17	1,573.59	11,664.35
Gain	\$ 615.31	\$ 558.81	\$ 3,336.10	\$ 4,510.22

V.

Baptists—the workers, together with God kind, (I Cor. 6:1)—have a right to know where their money goes. The following is a listing of disburse-

ments (S. B. C.) for the month of June, 1941 only:

	Disbursements	Cur. Mo.	Year To Date
Baptist Brotherhood of			
South	\$ 1,363.89	\$	7,247.20
Education Com. SBC			2,400.00
Southern Baptist Con-			
vention Bonds	7,278.28		51,463.70
Foreign Mission Board	55,944.17		609,202.29
Home Mission Board	40,797.88		357,265.50
Relief and Annuity			
Board	8,685.99		61,969.92
Sou. Baptist Hospital	2,062.62		14,452.54
Sou. Bapt. Theo. Sem.	6,947.44		46,811.29
Southwestern Bapt. Theol.			
Seminary	8,394.88		56,389.19
Bapt. Bible Institute	5,823.03		39,849.08
WMU (Training School &			
Designated)	444.77		3,332.42
American Baptist			
Theol. Seminary	833.02		6,052.38
Totals	\$138,575.97		\$1,256,435.51

VI.

Use of Convention Annuals

Church leaders miss a real source of rich material in not making larger use of the convention annuals.

In the Southern Baptist Convention Annual we have detailed information in narrative form and in figures about our foreign mission work. It is spiritual romance! We have the same on home missions and all other phases of our world-wide work in Christ's Name. The B. T. U. program would be greatly enriched in the use of this material. We are sure W. M. U. leaders make large use of it. The Sunday School and Brotherhood leaders would find it informing and inspiring also.

The same use might be made of the annual of the Mississippi Baptist Convention. In it you will find the story of the evangelists, pastors, churches, colleges and other institutions. After brief study this material is easily mastered.

Our annual this year will have a valuable section of Baptist statistics not heretofore carried.

Write us for either S. B. C. or State Convention Annual or both.

You are welcome!

VII.

We were thrilled as we sat listening to Drs. Dodd and Leavell describing a fight in landing a "big one" from the deep, illustrative of the thrills of landing a big one for Christ. We knew the thrills from landing really big ones for Christ. Great longing possessed us to experience the lesser thrill from a lesson in piscatology.

While helping in five services on the coast, recently, in about as many days we had that thrill. Not on a rod and reel. (Only an old-fashioned well windlass could have landed him) A great big black fish. You may well expect us to "break out" in descriptive terminology at any time now.

Two minutes later Scotchie Boy hung one about twice as large—we all saw the fish as he was played beautifully away from nearby brush, part of the distance about the boat. Suddenly, he grew homesick or something and tore the pole and line to pieces.

"And he was sad at that saying, and went away grieved: for he had great possessions." Mark 10:22.

VIII.

In addition to visiting all the associations in special or regular sessions in 1939, we have visited all but 27 associations these two years in the regular fall sessions. We hope to make most of these this year. Conflicts in dates prevent us making all of them.

IX.

Mississippi Baptists ARE on the march.

A six months' comparison of contributions follows:

1941—				
Jan.-June	63,766.60	47,721.27	30,068.30	141,556.17
1940—				
Jan.-June	57,424.47	42,240.94	16,778.23	116,443.64
Gain	6,342.13	5,480.33	13,290.07	25,112.53
The Cooperative Program gain is 25% of the total, whereas, on the basis of three columns it should be 33 1-3%. That is close, however.				
The Now Club should have totalled \$90,000 cash. We received one-third of it. But we are on our way!				

NOW CLUB

DOUBLING THE FIVE THOUSAND CLUB

A DEBTLESS DENOMINATION BEFORE 1945

Slogan: "DON'T PUT IT OFF—PUT IT OVER"

I.

D. A. McCall, State Director
H. T. McLauren, Field Worker
Gaines Hightower, Field Worker.

We are deeply indebted to Dr. L. T. Lowrey, Blue Mountain College, for letting us have Mr. Frank E. Skilton for the six months period in the intensified Now Club Campaign. Perfect cooperation there!

We are deeply grateful to Mr. Skilton for his untiring efforts in behalf of this worthy cause. We will continue to see benefits come from his efforts. He is a great fellow.

Messrs. H. T. McLaurin and Gaines Hightower continue as Zone Directors. Theirs has been a difficult task. They deserve wholehearted appreciation.

Mrs. Barlow and Mrs. Sandifer have been faithful in special stenographic work for these six months.

We count on all district officers, association officers, local church officers, chairmen, chairwomen and pastors working with us until we have brought this campaign to a successful conclusion.

We want 9,017 Mississippi Baptists giving to this cause in these three years brackets: \$36, \$50, \$100, \$250, \$500 and \$1,000 each.

In 1940 we secured \$104,266.00 in pledges. Up to July 15, 1941 we secured \$181,468.00 in pledges. WE REFER ONLY TO PLEDGES REACHING THIS OFFICE. Others will be coming in all along. We know of some on the way now. These will run the total above \$200,000 in pledges.

Let us keep it up until it is all over for His glory!

II.

All correspondence concerning the Now Club intended for these offices should again be addressed to:

Mississippi Baptist Convention Board, D. A. McCall, Executive Secretary, or Mississippi Baptist Now Club, D. A. McCall, State Director, Box 530, Jackson, Mississippi.

III.

We call your attention again to the three columns kept in this office for the support of Christian Education.

First, 25% of Cooperative Program receipts—this may not be credited to nor counted as Now Club contributions.

Second, 5,000 Club receipts—this may NOT be credited to Now Club contributions.

Third, Now Club contributions for bonded indebtedness. Properly, only persons or churches, giving in the six brackets or their multiples may be considered Now Club contributions. The brackets are in amounts of \$36, \$50, \$100, \$250, \$500 or \$1,000 to be paid within a three year period. Some pay cash.

BR

"That demoniacal girl at Philippi and her owners represent the power of Satan. Paul's conflict with them at the inauguration of Christianity in Europe is typical. Satan is jealous of God and always tries to destroy His work at the beginning. In the morning of the race Satan whispered distrust into the ears of our first parents and beguiled them into disobedience. He put murder into the heart of one of the two first worshippers. He went up with the sons of God to the first place of public worship and impugned the motives of the best men of those ancient times. He slew the babes of Bethlehem, attempting to kill Christianity in its cradle. He assailed Jesus in the mountain at the entrance of His public career. He cried out in the synagogue at Capernaum when Jesus began His ministry there. He sought to buy the Spirit of God with money when the gospel spread to Samaria. He withstood the missionaries when the gospel was planted in Cyprus. He resisted stubbornly and fought fiercely the establishing of Christianity in Europe. His agents were an unfortunate girl, a vested interest, the civil government and a mad mob. His methods were slander, beatings, imprisonment and bolshevism."—McDaniel.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.
Personal Service—Mrs. A. L. Goodrich, Clinton, Miss.
Vice-President—Mrs. John King, Clinton, Miss.

President—Mrs. Ned Rice, Charleston, Miss.
Executive Secretary—Miss Fannie Traylor
Young People's Secty.—Miss Edwina Robinson
Miss Study—Mrs. W. A. Bell, Jackson, Miss.

Stewardship—Mrs. J. H. Street, Durant, Miss.
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss.
Training School Trustee—Mrs. J. L. Johnson, Jackson, Miss.

AN OPPORTUNITY THRUST UPON US Mrs. T. W. Talkington, Sumrall, Mississippi.

"Coming home from the coast Sunday evening, we overtook some army trucks loaded with soldiers who had also been so the Gulf. The boys were piled on top of each other on the floors, being too drunk to sit on the seats. All they ever raised up for was to stick their heads out of the backs of the trucks to vomit. Our car had to skid and slush along through their nauseating trail until we could find a place to pass."

The writer was not on the highway that Sabbath and cannot vouch for the authenticity of this tale; but it came by the grapevine route and we pass it on as we heard it.

Camp Shelby, toward which these boys were alleged to have been headed, began last fall to spread wide and long in DeSoto National Forest—just south of Hattiesburg. For at that time word went out that jobs were to be had in the reconstruction and enlargement of this old training spot; and by thumb, jalopy, truck, auto, bus, freight, passenger train, all species of man poured in from every corner of our nation—many traveling night and day to get there. Farmers, harrassed by lack of money to meet interest on their mortgages, professional men whose jobs had folded up during the depression, college boys wanting to earn their tuition, WPA-pers seeking means of getting off relief! Very probably no one will ever know just how many thousands of tired, sleepy, unshaven, hungry men were in that seething mass.

When a foreman called for five men to dig a ditch, twenty bombarded him. A "boss" of a more pretentious job threw handfuls of little numbered disks over the crowd and announced that every one getting a number was hired. Hundreds of men leaped into the air, other hundreds dived to the ground, where several got hold of the same disk free for all fights resulted. Immediately an office was erected where jobs were expected to be given out in orderly manner; but—the work famished crowd made such a rush on the flimsy building that it was crushed. So—an employment agency was established back in town. Finally order came out of chaos and ten thousand men began to draw pay envelopes there. The economic aid which this section of country had so sorely needed had arrived!

Uncle Sam has spent \$22,500,000 there and brought into being the second largest camp of its kind in the United States, one capable of accommodating more than 60,000 men. Every possible modern convenience and health safeguard has been provided, including a 2,000 bed hospital; and many buildings are still under construction. Truly both Mississippi and the rest of the nation have just reason to be proud of this training institution.

As soon as the place was habitable, long train after train and truck caravan after truck caravan began disgorging troops from Ohio, Pennsylvania, Indiana, and other northern points on the grounds—regular army men, draftees, and little enlistees so young it seemed they should have been in high school.

And now comes a part of the story that can be told only with sad forebodings for the moral and military future of our land. For, though every heart went out to them and all who had opportunity greeted them most cordially, these homesick, bewildered boys received their warmest welcome from—organized vice!

Dispensers of whiskey had already procured their federal licenses and established their places of business within easy access to the camp, night clubs had sprung up, and mysterious little houses said to be honky-tonks had been perched audaciously even along the highway.

"A commercial vice agency has already lined up 50,000 prostitutes to carry on their vicious traffic in connection with the camps." So stated First

Baptist Advance, Abilene, Texas, some time ago; and, apparently, Mississippi must have gotten its allotted share. True, the lash of chastisement falls heavily upon any lad who dares bootleg one inside Camp Shelby; but many people can testify to their sorrow that the camp is not the only habitable place in that vicinity. Near-by McLaurin was swamped with whiskey, gamblers, "girls," and everything degrading until dire tragedy stalked in. Then both camp officials and Christian women of the village rebelled. Thus, by order of Shelby authorities, many places of business there were closed and both whiskey and "girls" are now tabooed in McLaurin.

Hattiesburg officers and Christian citizens are fighting a winning battle to keep the town morally decent. Yet we chanced to be on The Hub's streets at night a few weeks ago and, had we known this article was in the offing, we would have counted the couples of soldiers and female companions walking in the public eye with arms entwined about each other's waists. While nice young ladies and their dates, fearful of being classed with the others, were keeping almost the width of the sidewalk between one another.

As for beer, we understand that it is one of the main commodities handled in the Thirty-Two Exchanges on the camp grounds where men may "exchange" their pay for "everything a soldier needs from corn plasters to hair oil." More cash is said to be swapped for beer in these buildings than for all other items combined—if rumor is to be credited, the boys drink it when hot, tired, homesick, blue, lonely, sad; when rested, happy, having nothing else to do; after drilling, after digging holes in which to camouflage armored tanks, after digging the tanks out of those same holes. Too, the tale goes the rounds that beer DOES intoxicate when guzzled in such vast amounts.

Then there is the matter of profanity. Even in the presence of lady employees on the grounds, camp inhabitants are alleged to use such a super-special brand of sacrilegious vulgarity that the common, garden-variety of "cusser" stands astounded in the presence of its obscenity.

However, we have no desire to leave the impression that all our soldiers are degenerates. When inducted into training, they were just a cross section of our nation life—just what American homes had made them. 55% in all training camps are said to have church affiliations or some sort of religious preference; and, though we have been unable to ascertain the per cent of professing Christians in Camp Shelby, we can testify that a number of them gladly attend church wherever they can and eagerly take any part offered them in the services.

Both the Baptist and Methodist church in McLaurin have been extending a most cordial welcome to all who make their way there. While all denominations in Hattiesburg are taking a great interest in the boys. In fact they have established a library for the camp hospital, invited all soldiers who will to sing in their church choirs, and given others who attend services a warm reception. And at least two Baptist churches, First and Main Street, have a friendly hour after the Sunday night sermon at which clean games are played and refreshments served. Mrs. D. C. Ware has charge of these affairs at First Church, many boys attend, and results are satisfactory.

Immanuel W. M. S. took officers' wives, domiciled in Women's College buildings, as a three months personal service project—making each lady several friendly visits and inviting her to all church meetings.

By ones and twos and in small groups the boys trek to churches along the highways. They listen well to sermons and are pathetically grateful when some thoughtful matron invites them to dinner. Too, the government furnishes transportation for any number of soldiers to attend churches to

which they are invited any where in the state—the plan being for them to attend morning and evening services and be invited out for meals.

Possibly the major share of looking after the religious welfare of our army men will always be the privilege of Hattiesburg churches. For, though the paper states that Uncle Sam is erecting twenty-two regimental chapels on the grounds, the boys like to go to town on Sunday.

As for the rest of us, we must take advantage of every opportunity to encourage these men who are trying to light right and also to the 45 per cent who are not religiously inclined.

Something should certainly be done about women, whiskey and beer. Some of the army officers do their best to protect the boys from the first two; but it is our understanding that only the federal government can rid the country of them—unless Christian people bring back prohibition and vice control. While it seems that beer is a matter for state legislation.

Another thing we should stand for is wholesome amusements for the boys, other than church affairs; for, though 335 recreation halls are being erected at Shelby, this will not socially isolate the soldiers from civilians. So, like the Christian people of Hattiesburg, we should cooperate to the extent of our ability with camp recreation committees and camp hostesses in trying to give the boys clean fun.

There are those who have felt that public dances were the only kind of entertainment that could be properly offered soldiers. This movement, however, has had some setbacks. For instance, the Lumberton school board—when approached about the matter—replied that their buildings were at the disposal of army men for all kinds of clean social affairs, but not for dances to which young women were to be brought in trucks from the surrounding country—their opinion being that a higher type of amusement should be furnished our boys. Too, many nice girls have shown themselves allergic to this sort of thing; while many of the boys themselves—do not care for dancing!

Then, as Baptists, we should encourage young preachers who can meet the educational and physical requirements to apply for positions as chaplains. 1,000 chaplains are being added to those already in service when the defense program started. Those now serving our 57,000 Camp Shelby boys are variously estimated at from forty to over fifty. These men can go amongst the soldiers at will; while independent religious workers—with the exception of priests and rabbis, so we have been informed—are prohibited from doing so, all Protestants being required to work through the Y. M. C. A. Since a new chaplain is occasionally put on, we judge there are still such openings at Shelby.

Personally, we should like to see an outstanding evangelist preaching daily just as near camp property as he would be permitted to do so.

Also, we should furnish the home board with not only the \$300,000 it now needs for religious purposes in all camps, but with any other funds it may seek later on. For most churches near camps will want financial aid in erecting larger buildings and in putting on religious programs that will draw the soldiers; and be it remembered when we make these offerings that our own Mississippi boys are nearly all in distant states and must be cared for by others.

Furthermore, we should give our fullest cooperation to Dr. Alfred Carpenter, newly appointed superintendent of camp work for Southern Baptist; for he has the best interest of our sons at heart.

In some way Christ MUST be carried to our soldiers immediately. Otherwise, when they get out of training, what kind of country are we going to have? Or, if our nation goes to war, and we allow

(Continued On Page Nine)

GOING PLACES

By A. L. GOODRICH, Circulation Manager

Our Text: I Timothy 4:13a and 15b: "Till I come, give attendance to reading—give thyself WHOLLY to them, that thy profiting may appear to ALL." Our Motto: "Ask the people, they'll subscribe."

Louisville

Although pastorless, the Louisville Baptists have been carrying on heroically since the passing of Dr. McMillin. And they hope to have a pastor soon. The finances have held up well and the Cooperative Program has gotten its share. The church has been redecorated and the parsonage looks like a new one since being renovated from top to bottom.

Sunday School superintendent, Joe McCulley, told us of their prayer meeting plan which is getting results. The different departments and classes in regular order have charge of the prayer meeting. This has resulted in enlisting large number of people in these services.

Winston County has Record readers as follows: ELLISON RIDGE 75; GOOD HOPE 37; High Point 1; LIBERTY 29; LOUISVILLE 86; Rt. 1, Louisville 1; Rt. 6, Louisville 2; NOXAPATER 80; POPLAR FLAT 31; Shiloh 2; Rt. 3, Louisville 6; BETHEL 25; Holly Grove 4.

Holly Grove—Winston County

We had the privilege of assisting Rev. R. A. Collier in a meeting at Holly Grove. It rained the first four days, but rain and muddy, dirt roads failed to keep the people away. Cars were almost useless but wagons saved the day. Some came as far as six miles in 10 passenger two cylinder, mule wagons. Frankly, we have never seen more faithful attendance under adverse circumstances.

Pastor Collier is doing a good work and the people believe in him.

A Vacation Bible School was conducted as a part of the program. Miss Sybil Dewees of Spring Creek Church, Neshoba County and recent Hillman graduate, served as principal. Her consecration and faithfulness helped greatly.

More Churches Come In

Among recent churches adopting the popular and progressive EVERY FAMILY PLAN are: Calvary, Tupelo, S. B. Cooper, pastor; Bissel, Lee County, F. V. McFarridge; Hickory, L. G. Sansing; Gatesville, H. C. Clower.

Watching The Every Family Churches Go

Another meeting was with the Calvary Baptist Church and Pastor B. I. Beckham, Greenwood. This was a mission church when I was called there over 15 years ago while a student in Mississippi College. It is no longer a mission church in any sense. It is already too large for their \$50,000.00 building which they dedicated less than a year ago. Brother Beckham has done a marvelous work in the Lord there. The first Sunday he moved on the field, there were 43 in Sunday School.

After two years' work in the face of mountainous obstacles, we had the pleasure of seeing 255 present April 27. The church membership has grown to around 300.

The Lord gave us a great meeting. Thirty-seven were added to the church, twenty coming by baptism. Many rededicated their lives, and everybody was happy over the blessings of the Lord.—A. B. Pierce.

Just The Usual Good Report From An Every Family Church

All friends, especially former pastors, are invited to Homecoming Day at Berwick Church, June 29. The church house has been repainted and repaired and six Sunday School rooms have been added. The church is making good progress under the able leadership of Pastor W. C. Wood. Every Family Churches do things.

Brother C. J. Olander, pastor at Morgan City and Tchula, says that on Sunday, May 18, Morgan City had the largest Sunday School attendance in the history of the church, except on Dedication Day. The work at Morgan City has grown remarkably and the school is now standard.

He says the Tchula School is also having great attendance and they are working to reach the

AN OPPORTUNITY THRUST UPON US

(Continued From Page Eight)

bone of our bone and flesh of our flesh to be shot down unsaved, will not God require their blood at our hands?

Mississippi Baptists, because of the size of Camp Shelby, we have a greater opportunity for evangelism thrust upon us than has any other state. What are we going to do about it?

Southwest Baptist Assembly

Do you like to go to new places, meet new people and have new experiences? I do, and I had that opportunity last week. Monday morning, July 7th, at 5:30 in the morning I left Jackson for Southwest Baptist Assembly at Percy Quin Park, McComb. We arrived at 7:45 and found a fine group of men, women, boys and girls already on the grounds. Most of them having arrived the evening before for the opening session of the assembly. I soon found the cabin in which I was to be domiciled during the week. There were eight of us that lived together five days in this cabin among the trees. What a blessing to my own soul to live in the quietness of Mother Nature during those days! The full moon shining and the katy-dids chirping the whole night through made one forget that the world is in such a mess!

There were classes at different periods for Sunday School, B. T. U. and W. M. U. members. The W. M. U. classes met from 11:15 to 12:15. It was my joy to teach a class of W. M. S. and Y. W. A. members "The Word Overcoming the World," a new Southern Baptist book just off the press. We had at the same time a class for junior and intermediate girls taught by Miss Cleo White, and a class of junior and intermediate boys by Mr. Archie Dunaway, McComb.

The first period each morning, we could hear the voices of the children in song led by Rev. A. E. Pardue. This was certainly a "singing group" of children. Singing children will not go very far wrong.

The inspirational speaker for the assembly was Rev. C. Z. Holland—if you have never heard him in a series of messages, you do not know how fine he is. He has the happy faculty of adapting his messages to juniors and at the same time holding the attention of the adults.

Dr. S. H. Jones of Brookhaven served as president and he did a good job. He succeeded in getting us to bed by 10 o'clock even though the moon WAS shining. Brother Terrell held us in line for our meal tickets three times a day and Brother Bookter carried the whistle that lined us up for classes, meals and recreation.

We consider this assembly a very worthwhile undertaking and one that has great potentialities. Last year was the beginning and this year the attendance was doubled. We had good fellowship and fun together. The pastors of the Southwest section of our state are to be commended for beginning this assembly.

standard. Watch Every Family Churches Grow and Go.

Philadelphia Church

This month, June 1, marks the beginning of a third year's work together as pastor and people.

We have had 93 baptisms and 111 by letter or statement, making a total of 204 additions. Our present membership is 795, a net gain of 164 the past two years.

There has not been a deficit in the current expenses of the church any month during the two years. Our gifts to missions have been \$3,207.95, and to local expenses \$18,190.92. These things along with the good attendance on all services is blessed. —R. K. Corder, Pastor. Every Family Churches Go Places.

—BR—

S. S. AND B. T. U. ATTENDANCE

	S.S.	B.T.U.
Jackson First Church	703	226
Jackson Calvary	869	126
Bethlehem-Jones	96	64
Crystal Springs	312	98
Spring Creek-Neshoba	120	62
Cross Roads—Webster	42	—
Louin	88	86
West Laurel Church	421	157



Our Boys—
"CARRY CHRIST TO OUR CAMPS"

PRAYERFULLY WE PRESENT THIS BAPTIST EMERGENCY ISSUE

"And now concerning the collection" for the camp work on July 27. In cooperation with your state secretary I am appealing to you for the offering for camp work.

Out of our homes—your home and mine—have marched 750,000 sunny-faced lads into the army camps of the South. These boys away from home are meeting an emergency sacrificially. They have given up job, home, sweetheart, church. They are being up-rooted and planted into an abnormal life. Home, family, friends, churches—all that has been their accustomed environment—are far away.

They are facing temptations to live carelessly, to let standards slip, to permit the pattern of Christian living to be blurred and obscured.

Shall we not provide for their spiritual needs? They are giving their best. Let us give them our best. Let us carry Christ to them while they are in training.

In behalf of these boys I am appealing to you. Your church is interested because these boys are members, and will come back to the church with their habits of church attendance broken unless we provide for their spiritual needs while they are in training. It would be a tragedy to save our country at the loss of the souls of the boys!

Give liberally to the emergency offering for camp work on July 27.

By J. B. Lawrence, Executive Secretary-Treas. Home Mission Board, Atlanta, Ga.

Sunday School Lesson

Prepared By
BRACEY CAMPBELL

Lesson For July 27

OUR BIBLE GOD'S INSPIRED WORD

Bible Texts: Gal. 1:11, 12:1 Thess.

2:13; II Tim. 3:14-17; II Peter

3:14-16; Jude 3.

I. The Source of Paul's Gospel. Gal. 1:11-12.

Somebody had questioned Paul's authority as a teacher of Christian truth, and had sought to discredit him as a representative of Christ to the Galatians. The verses which are here assigned to be read are Paul's answer to his critics as to the genuineness of his teaching. At this point, his critics had said that Paul, not having been a companion of the Lord, knew nothing to teach except the things he had learned from someone else that Paul could not be an apostle with apostolic authority, because he had not had personal contact with the Lord, and that Paul's teaching was, therefore, second hand, something which some other man had given him. Paul's defense is, "My gospel, the gospel which I preach, is not after man; I did not get it from man; I was not taught by man; but my gospel came from the Lord, by direct revelation."

II. How the Thessalonians Received Paul's Teaching. I Thess. 2:13.

Paul had himself preached to the Thessalonians and they had received his message, that is they had heard his message, had been the objects of his message, had listened to his message, and they had accepted his message, that is, they had given it entertainment in their hearts, had allowed it to work in them, had given it play and power in their lives, had geared their actions, their thoughts, their affections, their meditations, to the word Paul preached, and had proved to themselves and to the world thereby that the message Paul brought to them was the message of the Saviour.

III. Paul's Great Statement Concerning Inspired Scriptured Scriptures. II Tim. 3:14-17.

Take your Bible, now, and read II Tim. 3:14-17. I want you to help me. If you are willing to do that, lay this paper down, take your Bible and read this brief passage.

Now, here is my difficulty, and I want you to help me out of it: a great many good brethren passionately, positively, and furiously reject the revised translation of the first five words of II Tim. 3:16; whereas, to save my life, I can see nothing in the matter for any brother to get red in the face about. When you say "scripture" to me, I understand what you do when I say "scripture" to you. To us both, "scripture" means the old and new testaments. But the word did not mean that to Paul, and could not have meant that to him, because there was no such book then in existence as the New Testament. In verse 14, he does speak of the "holy scriptures" (A V. or King James) or "sacred writings" (American Revised). Now, the fact that he uses an adjective to limit "scriptures," as "holy," or "sacred" would tend to show that he did not think of all "scripture" as being "holy" or "sacred." And that is exactly the truth. The

word "scripture" in its native language, means "writing," any writing. A Roman would have spoken of the "scriptures" of Caesar or of Virgil. And the word Paul uses here, the word translated by "scripture" is really translated by that word. The Greek word means "engraving," or "writing."

At the time Paul wrote there may have been and doubtless were many "writings" on the subject of the Lord and salvation that were not "holy," "sacred," even as there are now. Many brethren now write "writings," "scriptures," concerning the Lord, and His salvation, and His second coming, things which are not "holy," "sacred," in any such sense as we understand those words. Why, I have read in one issue of The Baptist Record as many as three or four words concerning the second coming of the Lord, that I am just positive were not inspired by God. Doctor Luke says there were a number of accounts written of things which men said our Lord had done and said, and Luke thought a lot of those "scriptures" were not inspired. If I could have asked Paul, "Brother Paul, are all writing, all 'scriptures' on the subject of God and salvation philosophy, that one may find about here, 'profitable for teaching, for reproof, for correction, for instruction?'" I believe Paul would have answered, "No, but every 'writing,' every 'scripture,' inspired by God, every God-breathed 'scripture' is 'profitable.'" What became of all those common, uninspired, not God-breathed "scriptures"? They got lost, and the Lord was willing for them to get lost. What became of all the God-breathed, the inspired "scriptures"? They got into the Bible, where God wanted them, and they are in there now.

To me it seems that the revised translation of these words may far more easily be maintained than can the King James. "All scripture" (all writing) "is given by inspiration of God." It's no such a thing! Millions of words on the subject of religion, even, are not inspired by God at all. But "every scripture inspired of God" (every God-breathed, every inspired scripture) "is also profitable."

The man of God who cons these sacred scriptures and does them will, as he practices in these holy writings more and more, approach perfection in character, and will be more and more nearly completely furnished with the full panoply of the ideal soldier of the cross. Let's you and I try that and see whether Paul is right.

IV. Peter's Testimony To The Credibility of Paul. II Peter 3:14-16.

Peter says in this passage that what Paul says is true, that Paul wrote according to the wisdom that was given him. No doubt Peter means by "according to the wisdom given him," that Paul was moved upon by the Holy Spirit of God. And Peter says that, if we will be diligent, if we will practice what Paul tells us to, in spite of the things he wrote, that we do not understand, that we shall have peace, and be spotless and blameless.

V. Jude's Exhortation. Jude 3.

Read what Brother Jude says. "Contend earnestly," and the word he uses to struggle to the point of agony, in fact, Jude might be translated as saying something like this, "Agonize exceedingly, agonize beyond all measure, agonize boundlessly." What for? "The faith which was once for all



THURMAN BOOTH

I would like to introduce to the Mississippi Brethren Thurman Booth, who has recently come to our state as pastor from Louisiana. He is now serving as pastor of the Gillsburg and Osyka Churches, living at Gillsburg. He is an able and aggressive pastor. One who stands firm to the teachings of the Bible. He preaches the gospel and makes no compromise with sin and the world. We are fortunate in having men like him come to pastor in our state.

The church at Gillsburg is installing a Butane gas system and the Osyka Church is repairing and renewing the inside of their building.

Brother Booth is a graduate of the Acadia Baptist Academy at Church Point, La., and of the Baptist Bible Institute finishing in this spring's class.—J. D. Griffin.

—BR—

Ernest: "Would you accept a pet monkey?"

Ruth: "Oh, I'll have to ask father; this is so sudden."

delivered unto the saints." Trouble is, we are grown soft, we have lost our zeal, we go about the matter of Christian teaching and living in a languid manner. Contrast the zeal of the Communists in this country. "But that's no religion." Maybe not, but it proposes to extirpate Christianity. Contrast the zeal of Nazism. "But that's no religion." Have it your way. But Nazism would dethrone God and wrench the scepter of authority from the hand of our Lord.

My highly cultured Canadian guest, World War veteran, and fine young Presbyterian preacher until a German shot marred his fine athletic body and German gas parched his lungs, making it necessary for him to quit the effort to preach, told me of his work among a colony of Mormons in his native Ontario. He brought some serious charges against them, but wound up by saying, "If we people who believe the truth would serve the Lord, with half the zeal those people serve their organization, we would, in the short space of twenty-five years, leave in this world no ear which had not been pierced by the story of Jesus."

The Immortality Of Money

The attention of our readers is directed to the page advertisement of the Baptist Bequest Committee in this issue on the above subject. Much useful and interesting information is given. The matter of making bequests to religious institutions is explained in simple language. There is helpful information of a legal nature and many questions you would desire to ask are answered.

We suggest that the advertisement be cut from the paper and preserved. Many pastors will desire to use the information as the basis for talks on stewardship and to inform their people of the opportunities the new law affords to project one's life for good through future years.

The amended law, Section 270 of the Constitution, reads as follows:

Sec. 270. No person leaving a spouse or child, or descendants of child shall by will, bequeath or devise more than one-third of his estate to any charitable, religious, educational or civil institutions, to the exclusion of such spouse or child, or descendants of child, and in all cases the will containing such bequest or devise must be executed at least ninety days before the death of the testator, or such bequest or devise shall be void.

Provided, however, that any land devised, not in violation of this section, to any charitable, religious, educational, or civil institution may be legally owned, and further may be held by the devisee for a period of not longer than ten years after such devise becomes effective, during which time such land and improvements thereon shall be taxed as any other land held by an other person, unless exempted by some specific statute.

Good For Over 100 Years

—And even better now. Recently greatly improved; more antiseptic, more active, finer quality ingredients. Spreads easier. Widely used for minor externally caused skin itching; boils, rash, tetter, sunburn, cuts, bruises, etc. 35c.

→ GRAY'S OINTMENT



MARY HARDIN-BAYLOR COLLEGE

Oldest accredited Christian Liberal Arts College for Women in Southwest. Features Art, Music, Drama, Home Economics, Teacher Training, Secretarial. Cultured, Cosmopolitan atmosphere. Prices reasonable. Inquire of

GORDON G. SINGLETON, Ph. D.

Box 4, Belton, Texas

First National Bank & Trust Co.

VICKSBURG, MISSISSIPPI

Sunday School Department

E. C. WILLIAMS, Secretary
JOHN A. FARMER, Associate
MISS CAROLYN MADISON, Elem. Sec.

More Standards

We are glad to report that other units have recently joined the standard list for our state.

The Carolyn Upshaw Adult Class, First Church, Laurel, Mrs. W. W. Greer, teacher, has become standard for the first time in several years. This fine class has not only done excellent work through the years in its own work, but has also been instrumental in organizing additional classes as more members were enrolled than should be in one class.

The class reached an enrollment of about 40 and seemed to remain static at that figure. Then, they agreed to divide the class on the age basis, with the younger group, from 25 to 30, forming the new Dorcas class, and those 30 to 35 remaining in the Carolyn Upshaw Class. Then, a third class was organized from the same class and of the business women who were in it and unmarried. This last change was made in December, 1940.

So, then, instead of there being only one class, there are now three doing excellent work and the original one has reached the standard for this year. The new Dorcas Class has now passed in enrollment the class from which it came.

One of our greatest needs in the Sunday School program is more adult classes.

We are also glad to have the intermediate department of the Philadelphia First Church again join the standard ranks. This is not the first year by any means for them, but we are happy to have them back. They have done excellent work. Our heartiest congratulations to all these standard units!

Free Books

Executive Secretary T. L. Hoicomb authorizes the announcement that during the remaining months of 1941 the Sunday School Board will send without charge a copy of any one of the following new books in the Sunday School Training Course:

Junior Sunday School Work, by Blanche Linthicum.

Primary Sunday School Work, by Allene Bryan.

The Cradle Roll Department Of The Sunday School, by Mattie C. Leatherwood, to any pastor who will agree to teach the book or to have it taught in his church. Requests will be sent to the state Sunday School secretary and he will see that the book is sent out from the State Book Store.

Send Them In

The Vacation Bible School reports are coming in every day. We appreciate this promptness so much on the part of these schools. Please see that your report is sent in immediately after the school closes while you have the facts and figures with which to make the complete report. Let's get them all in this year and have our greatest report ever to make when it comes to giving the totals of the 1941 Vacation Bible Schools.

Blanks for reports will be gladly sent on request.

McCALL IN PARKWAY MEETING

Eastern Parkway Baptist Church in Louisville, recently closed a good meeting, with Dr. Duke K. McCall, pastor of Broadway Baptist Church of Louisville, doing the preaching.

Dr. McCall has been in Louisville a relatively short time, but he has become well known in religious circles already, and is liked among the Louisville pastors and church people. He is doing a great work with the old Broadway Church, and is deeply enshrined in the hearts of his people there.

Parkway folk certainly enjoyed a feast of good preaching during this two-weeks' meeting, as fine, everybody said, as they had ever heard. Brother McCall is a fine yoke fellow, eager to build the church and help the pastor reach the lost. There were some twenty-five additions to the church during the meeting, and a number of church members, including one deacon and a department superintendent of the Sunday School, expressed publicly their desire for a deeper consecration and dedication of life.

Dr. McCall is a son of Judge McCall, our great Southern Baptist brotherhood leader, and is a worthy son of a worthy father. He is destined, I believe, to be one of the outstanding ministers in our whole Baptist fellowship; as certainly he is now, for his years.—Western Recorder.

VICTORY IN NOW CLUB

By Frank E. Skilton)

The Reverend James B. Ray, Tylertown, Association Chairman of Walworth County, has done an outstanding piece of work as Association Chairman. He is the only Association Chairman to date who has put his association over without the help of solicitation from field men, and is the first to put the association over the top in the intensification phase of the Now Club. He actually went to the different churches and raised their goals at the close of the service in which he presented the matter. Laymen in some of the churches state that never within their experience has the church been aroused to such a spirit of enthusiasm and victory, even in a revival. In his own church, Crystal Springs, he preached his sermon on our mission work, weaving the hampering influence of our debts into it and at the conclusion of the service the church pledged \$1000 on a goal of \$860. \$998 in pledges has been received in this office.

The same thing happened at his other church, Lexie, which on a goal of \$587, pledged \$900; \$856 of which has reached this office.

The above two churches are his own churches.

At the Knoxo church, with a goal

of \$537, he presented the debt of the Now Club at a call meeting with not many present. However, the following Sunday, the church assumed \$300 as a church and pledged to raise \$137 additional from individuals.

At the New Zion church he met with the business meeting during the week and presented the matter to the thirty members who were present, the pastor being away at that time. The following Sunday the church accepted the goal and placed it in its budget and said: "Let's pay it all this fall." The goal was \$1025. Pledges for \$1036 have already been received.

At Enon church with a goal of \$413, he raised \$432.

At Union church, he raised \$468 on a \$446 goal.

At Salem church, where the pastor had failed to secure cooperation, he exchanged pulpits with the pastor, presented the Now Club and the church pledged \$300 on a \$223 goal.

At Magee's Creek he presented the matter and the church pledged its goal of \$400.

He plans to present the Now Club at the Dinan church a week from Sunday and at Mesa church a little later.

At Tylertown the goal for the church is \$3026. Brother Ray reports it has been raised, but he has not finished seeing some of the members, therefore we are not showing it over the top yet, only reporting \$2816.

FOREIGN MISSION WEEK

Ridgecrest, North Carolina
August 9-15, 1941

Be of good Cheer, I have overcome the world

A tentative program of Foreign Mission Week is presented herewith. It is felt that this array of speakers would do credit to any denominational group and it is hoped that capacity audiences will wait on the messages of these men and women.

An attractive feature of Foreign Mission Week this year is the provision for discussion, and interchange of ideas.

Write now to Mr. Perry Morgan, Ridgecrest, North Carolina for reservations.

SATURDAY—August 9

7:30 p. m. Music, I. E. Reynolds, Mrs. J. Frank Cheek
8:00 Missionary Message, A. R. Crabtree

SUNDAY—August 10

9:45 Sunday School
11:00 Morning Worship, Charles E. Maddry
1:00 Dinner
6:00 Supper
6:45 Sunset Service, W. W. Hamilton
8:00 Missionary Message, H. H. McMillan

MONDAY—August 11

The Orient, J. Hundley Wiley, Presiding
7:20 Morning Watch, J. W. Marshall
8:00 Breakfast
9:00-9:30 Missionary Message, Mrs. M. T. Rankin
9:30-10:00 Missionary Message, Mrs. George A. Carver
10:00-10:30 Discussion
10:30-10:45 Recess
10:45-11:15 Missionary Message, Mrs. Maxfield Garrott
11:15-12:00 Missionary Message, C. J. Lowe
12:00-12:45 Discussion
1:00 Dinner
6:00 Supper
6:45 Sunset Service, W. W. Hamilton
7:45-8:15 Missionary Message, J. O. Williams
8:15-8:45 Missionary Message, J. H. Wiley
Motion Pictures, Mary M. Hunter

TUESDAY—August 12

Lation America, Charles E. Maddry, Presiding
7:20 Morning Watch, D. A. McCall
8:00 Breakfast
9:00-9:30 Missionary Message, W. Q. Maer
9:30-10:00 Missionary Message, J. W. Marshall
10:00-10:30 Discussion
10:30-10:45 Recess
10:45-11:15 Missionary Message, J. W. McGavock
11:15-12:00 Missionary Message
12:00-12:45 Discussion
1:00 Dinner
6:00 Supper
6:45 Sunset Service, W. W. Hamilton
7:45-8:15 Missionary Message, James R. Bryant
8:15-8:45 Missionary Message, Speaker to be chosen
Motion Pictures, Mary M. Hunter

WEDNESDAY—August 13

W. M. U., Mrs. F. W. Armstrong, Presiding
7:20 Morning Watch, Myrtle H. Zentmeyer
8:00 Breakfast
9:00-9:30 Missionary Message, Mrs. Leo Eddleman
9:30-10:00 Missionary Message, Mrs. Charles E. Maddry
10:00-10:30 Discussion
10:30-10:45 Recess
10:45-11:15 Missionary Message, Neale C. Young
11:15-12:00 Missionary Message, Mrs. F. W. Armstrong
12:00-12:45 Discussion
1:00 Dinner
6:00 Supper
6:45 Sunset Service, W. W. Hamilton
7:45-8:15 Missionary Message, Blanche S. White
8:15-9:00 Presentation of Margaret Fund Students, Mrs. H. M. Rhodes
Motion Pictures, Mary M. Hunter

THURSDAY—August 14

Europe and The Near East, George W. Sadler, Presiding
7:20 Morning Watch, J. D. Freeman
8:00 Breakfast
9:00-9:30 Missionary Message, Mrs. Charles E. Maddry
9:30-10:00 Missionary Message, Petro Trutza
10:00-10:30 Discussion
10:30-10:45 Recess
10:45-11:15 Missionary Message, A. M. McMillan
11:15-12:00 Missionary Message, Leo Eddleman
12:00-12:45 Discussion
1:00 Dinner
6:00 Supper
6:45 Sunset Service, W. W. Hamilton
7:45-8:15 Missionary Message, Mrs. Petro Trutza
8:15-8:45 Missionary Message, George W. Sadler
Motion Pictures, Mary M. Hunter

FRIDAY—August 15

Africa, H. P. McCormick, Presiding
7:20 Morning Watch, J. W. Marshall
8:00 Breakfast
9:00-9:30 Missionary Message, Mrs. A. Scott Patterson
9:30-10:00 Missionary Message, Ethel R. Harmon
10:00-10:30 Discussion
10:30-10:45 Recess
10:45-11:15 Missionary Message
11:15-12:00 Missionary Message, D. A. McCall
12:00-12:45 Discussion
1:00 Dinner
6:45 Sunset Service, W. W. Hamilton
7:45-8:15 Missionary Message, H. P. McCormick
8:15-8:45 Missionary Message
Motion Pictures, Mary M. Hunter

THE CHILDREN'S CIRCLE

MRS. FRANCES LIPSEY STEELE

(Address all communications to Mrs. Frances Steele, Magee, Miss.)

My Dear Children:

Not many afternoons ago I went with my "best friend" to the golf course to walk with him and watch him knock the balls around. It was cloudy and threatening rain, but the breeze and the darkened sky were a delightful relief from the sun and heat earlier in the day. While I sat on a bench resting and looking toward the east, a beautiful rainbow began to form in the sky: first just a faint arc of color against the dark blue of the sky, more distinct toward the north, and gradually fading to a blur as it curved south. But even as I watched, it became so clear and definite that it was possible to distinguish the seven colors as they blended one into the next forming a gorgeous bow from north to south. Nor was that all, for just outside and above the curve of this rainbow that was so perfect as to be painted by the Master Artist on the blue sky canvas, was a second rainbow just as perfect but fainter and more subdued in color as though further away or veiled with a sheer curtain of air. Against the deep blue of the sky and framed by the double rainbow towered a dark green pine, tall but not tall enough to brush the rainbow.

Then I remembered God's words to Noah after the flood when He promised never again to destroy the world with a flood. "And the bow shall be in the cloud; and I will look upon it. . . This is the token of the covenant which I have established between me and all flesh that is upon the earth." The rainbow should be to us a reminder of God's goodness and blessings to us.

"Holy, holy, holy, Lord God of hosts, Heaven and earth are full of Thee, Heaven and earth are praising Thee O Lord most High!"

With love,
Mrs. Frances Steele.

BIBLE STUDY

Stories From The Lives of Bible Heroes

Elijah Is Taken Up Into Heaven

The time drew near when the Lord was ready to take Elijah into heaven. Elijah and his friend and minister, Elisha, were leaving a place called Gilgal together, when Elijah said to Elisha, "Stay here, I pray you, for the Lord is sending me to Bethel." But faithful Elisha answered "As the Lord lives and as you live, I will not leave you" and the two went along together. Now the young men who went to the school of the prophets at Bethel asked Elisha "Do you know that the Lord will take away your master from you today?" And Elisha answered, "Yes, I know it. Be quiet."

As they were about to leave Bethel, Elijah said to Elisha "Stay here, I pray you, for the Lord has called me to Jericho." But again Elisha answered, "As the Lord lives and as you live, I will not leave you." So the two went on together. In Jericho, the young men who went to the school of the prophets asked Elisha "Do you know that the Lord will take away your master from you today?" And Elisha answered, "Yes, I know it. Be quiet." Elisha said to Elisha "Stay here, I pray you, for the Lord is sending me to the river Jordan"; but Elisha answered as before "As the Lord lives and as you live, I will not leave you." And the two went on together. There were fifty young men of the school of the prophets who followed them and watched from a distance. While Elijah and Elisha stood by the side of the river, Elijah took off his cloak and rolled it up and struck the water with it, and the water separated before them, so that the two went over on dry ground. When they had crossed, Elijah said to Elisha, "Ask what I shall do for you before I am taken away from you"; and Elisha asked that he might have more of God's Spirit in his heart as Elijah had. Elijah told him that he had asked a hard thing, "but," he said, "if you see me when I am

taken from you, you shall have what you ask for, but if not you shall not have it."

As they walked on and talked together, suddenly a chariot of fire with horses of fire drove between them and Elijah was taken up in a whirlwind to heaven. Elisha saw it and he cried out, "My father, my father, the chariot of Israel and the horsemen thereof!" He meant that Elijah was worth more to Israel than horses and chariots in helping the people and winning victories. After that, Elisha saw Elijah no more; and he took hold of his own clothes and tore them in two pieces as a sign of his grief. Elisha took the cloak which had fallen from Elijah and struck the waters of the Jordan river with it and they parted for him as they had done for Elijah, and Elisha went over alone on dry ground.

Pope, Mississippi,
July 13, 1941.

Dear Mrs. Steele:

I got back from the coast the third where I had a grand time. Going down there we stopped by Jackson and the capitol. Then we went on to the coast and arrived at six-thirty Monday night. Tuesday, we went in bathing and Tuesday evening we went to Biloxi. On the way we saw Jefferson Davis' home. Wednesday, we went in bathing before breakfast and that afternoon some of our bunch went to Ship Island. They went on the "Cavalier." It stopped in the middle of the trip and the "Freed of Mae" finished their journey for them. Thursday, when we came home we stopped at the Sanatorium near your town. Isn't it pretty? We came on to Whitfield and stopped at the hospital. Then we continued our trip on home. We arrived at five forty-five.

Now I'll tell you of our meeting which was held the first week in June. Rev. D. A. McCall helped us. He's about the best preacher I ever heard. Six boys were converted and three came by letter. We had a D. V. B. S. last week but we didn't teach anyone but juniors and beginners. They couldn't get any more teachers. The Methodist meeting is going on this week. I want to join the D. B. R. L. please send me a pamphlet. I had to write a lot to tell you every thing I knew, as you see. I will close. Please accept my offering to the orphans.

Love to all,
Bertie Lee Lipe.

Bertie Lee, we are twice glad that you had this delightful trip. The first glad is because you got to see and do all these pleasant things; the second glad is because we got to hear about them. We really appreciate this newsy letter and your gift to the orphanage. We'll look forward to hearing from you again.—F. L. S.

July 9, 1941
332 Wacaster Street,
Jackson, Mississippi.

My Dear Mrs. Steele:

Please accept ten cents for the orphans from two little sisters, who are four and two years.

Your little friends,
Barbara Ann and Jane Webb.

If I am not mistaken, I've seen these two young ladies, though they were too occupied with their own affairs to see me. Thanks, you little friends, for this gift and letter, and thanks, too, to the nice lady who penned the letter for you.—F. L. S.

Meridian, Mississippi,
July 11, 1941.

Dear Mrs. Steele:

Enclosed is one dollar for the B. B. I. Scholarship, and the answer to the quiz as there was no mention of an answer in my Record today. I enjoy the paper so much. I am in the country and can't get it as early as when I am at home.

Love and best wishes to the Chil-

dren's Circle. May God's richest blessings be yours.

A Friend.

Dear Friend, your encouraging letter and gift are most helpful. I am pleased that you sent the answers to our family quiz. I was beginning to feel like the fellow that dropped his hook in the water and didn't even get a nibble. Now I know that there was some response. Since I published the answers in last week's paper, we won't do it again. But we are truly grateful to you for all your help.—F. L. S.

Columbus, Mississippi,
Route 2,
July 14, 1941.

Dear Mrs. Steele:

I love you. I wish you could come to see me and hear Brother Franks, for I know you would like him. I have invited him out to eat watermelon this week. Can't you come too? I help my mother feed the chicks, can peaches, and carry water to my daddy. My mother has canned one hundred and fifty-three jars and I helped her. I am sending an offering for Joe and me.

Love,

Elise Shuffield.

Elise, your invitation is certainly enticing. If it were not so many miles from my house to your house, you might see me come walking in any day. Thank you for this nice letter that tells just the things we like to hear. We are grateful for the offering. How about dividing it equally between the orphanage and the B. B. I. scholarship? Would that suit you?—F. L. S.

July 14, 1941.

Route 2, Columbus, Mississippi.

Dear Mrs. Steele:

I love you. I am having a good vacation. My mother, daddy and sister and I had a picnic the fourth. We rode the Doodle Bug and enjoyed our lunch.

I am working, too. I am just ten but my daddy lets me hitch the horse and plow some. I hoe, thin corn and help Daddy with everything. I wish you were here to help me eat watermelon. I thought about you yesterday when I was eating a big piece. I still read the Bible daily but my mother thinks the S. S. helps are best till I get older. I'm going to keep my pamphlets till then.

Love,

Joe Shuffield.

Joe, you are a very busy young man, and I know you are a big help to your daddy. Your mother is right about your Bible reading. I'm mighty glad that you are keeping up the practice of reading your Bible daily. Thanks for the offering, and thanks, too, for thinking of me and wanting me to enjoy the watermelons with you.—F. L. S.

Jupiter Church,
Braxton, Mississippi,
July 14, 1941.

Dear Mrs. Steele:

Here I come at last. I have been busy helping Mother can but now I am taking time to write you. I have kept up my daily Bible reading and enjoy reading it fine. I am sending you ten cents. Use it in the way you see fit. I'll write again soon. I hope this misses the waste basket. I enjoy reading all the Children's Circle letters.

Your friend,
Fannie Lee Greer.

Fannie Lee, it is good news to get this report about your Bible reading. I hope you continue as you are doing now. With your consent, I am going to add your appreciated gift to the scholarship fund. Thank you very much.—F. L. S.

The Mississippi Society For Crippled Children,
State Department of Education
Jackson, Mississippi.

Dear Children's Circle:

This card is to thank you for the money you sent us for crippled boys and girls.

This is a great work and we are glad to know that you are very much interested in it.

In the name of the Mississippi Society for Crippled Children and the

crippled children of Mississippi, WE
THANK YOU.

Very cordially yours,
Mrs. J. F. McDougal.
Amount received—\$2.00.

Jackson, Miss.,
July 10, 1941.

Children's Circle:

Please accept our thanks for your contribution of \$5.00 to Building Fund and \$13.85 for General Support Fund.

Your continued interest and support is deeply appreciated.

Sincerely yours,
W. G. Mize, Supt.,
Baptist Orphanage.

Quick Relief

STOMACH ULCERS

and other ailments due to Gastric acidity.

An easy home treatment; no liquid or rigid diet. Designed to give relief from gastric pain, indigestion, sour stomach, heartburn, ulcers, etc., caused from gastric hyperacidity. GALENS I. B. COMPOUND used and distributed by one of the largest medical clinics of its kind. Nationwide references. Only \$1.25 for clinical trial treatment. Order now by check, money order or sent C.O.D. Use one week and if not entirely satisfied your money refunded. POSITIVE money back guarantee. Write KANSAS CITY MEDICAL CLINIC, 1129 Grand Ave., Kansas City, Mo.

SKIN ON FIRE?

For prompt, long-lasting relief, apply medicated, comforting Resinol 45 years in effective use

RESINOL

EYE COMFORT

The cleansing and soothing action of

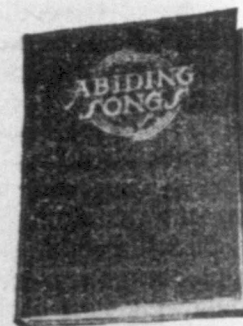
JOHN R. DICKEY'S
OLD RELIABLE EYE WASH

brings quick relief to burning, smarting, overworked eyes resulting from exposure to wind, dust, glare, excessive reading. 25¢ & 50¢ at drug stores. DICKEY DRUG COMPANY, BRISTOL, VA.

SING!

Here are three song books that will help fill every congregational and group singing need of your church as it plans and enters into its program of summer activities.

Abiding Songs: A hymnal-type volume ideal for small churches and assembly rooms in larger churches. Round or shaped notes, cloth or bristol binding. Hundred, cloth, \$2.50; bristol, \$1.75, carriage extra. Dozen, cloth, \$4.25; bristol, \$3.00, postpaid.



Songs of Victory: Designed primarily for revival use; a balanced assortment of hymns and gospel songs. Round or shaped notes, bristol binding only. Hundred, \$12.50, carriage extra. Dozen, \$2.00, postpaid.

Song Evangel: Will find its place in any type of evangelistic meeting; 76 standard hymns and gospel songs with some new copyrights. Round or shaped notes, bristol binding. Hundred, \$10.00, carriage extra; dozen, \$1.50, postpaid.



BAPTIST BOOK STORE

500 E. Capitol Street
Jackson, Mississippi

Baptist Training Union

AIM—Training in Church Membership

AUBER J. WILDS, State Secretary

OXFORD, MISS.

JACKSON, MISS.

District Eleven

The annual meeting of the Eleventh B. T. U. District was begun at Newton Baptist Church Newton, Mississippi at 10:15 by singing "Revive Us Again" and "Must Jesus Bear The Cross Alone." State Secretary Auber J. Wilds was in charge.

President Morris beautifully brought out in his message some vital factors of life, namely,

1. God's presence in the spirit,
2. Christ's death on the cross the most vital happening of all time.
3. Our greatest mistake in planning a Christian life.

After Mr. Woods lead in prayer, J. E. Davies of Meridian rendered a solo entitled "The Glory of His Presence."

Everyone enjoyed the Bible Stories told by Clara Blanche Brandon of Russell and Ann Hubbard of Bonita. The stories were, The Sweetest Story in God's Book (C. B. B.) and The Good Samaritan (A. H.).

The memory work for juniors followed with Judy Reed, Russell, Faye Emmons, First Church, Meridian, as the contestants.

Business meeting concerning next year's meeting place, and officers.

Song—Wonderful Words of Life.

Responsive Reading—Romans 12.

Special Music—Davies, Meridian.

Congregational singing.

Mrs. Strother added much to the enjoyment of the morning by her address on "Women in China." She revealed her unselfish self by saying, "We should thank God for what we have instead of asking for more."

Afternoon Session

The afternoon session began with the song, "He Keeps Me Singing" and "Leaning On The Everlasting Arms."

The following young people took part in the sword drill: Virginia Scott, Marion and Katherine Jewel, Bonita.

We had only one speaker who was from Wayne County. Miss Lucy Carlton Wilds was in charge of all the contests.

Rev. G. W. Strother's message for the afternoon centered with the thought Jesus and my life.

Special Music—Piano and Trombone.

Sectional Conferences — Juniors, Mrs. G. W. Strother, Interior China; Intermediates, Lucy Carlton Wilds, Oxford; Seniors, Irmogene Tucker, Russell; B. A. U., Auber J. Wilds.

Song—"Stand Up For Jesus."

Report of conferences.

A Worthy Associational Training Union program:

Awards:

Ann Hubbard, Bonita, Story Hour.

Clara Blanche Brandon, Russell, Story Hour.

Judy Reed, Russell, Memory Work.

Katherine Jewel, Bonita, Sword Drill.

Wayne County, Senior Speaking.

Officers for next year:

President—W. L. Meadows, Quitman.

Vice-President—Henry Gatewood, Bay Springs.

Secretary—Irmogene Tucker, Russell.

Intermediate Leader—Mrs. R. V. Alford, Newton.

New Fellowship — Next meeting place.

Patriotism brought on a renewed spirit when our nation's colors floated skyward in the shape of a big balloon during intermission.

The day was made "One Grand Day" by completing it with Rev. G. W. Strother's address, "Jesus in China," which was followed by a movie, "How We Got Our English Bible."—Irmogene Tucker, Secretary.

No Summer Slump

The way not to have a summer slump is not to let yourself slump. Keep up to par, or a little above par these hot days, and you will inspire others to keep on keeping on.

Our summer program is on and there are five groups of eight workers each serving five associations a week, four churches to the association. Churches that have never had a study course before are having them this summer as these fine young people go to them with this opportunity. We will have fifty or more workers in all, but for five weeks, forty workers will serve. This is the second week. Last week was a great experience for both workers and churches. Continue to pray for this program.

We have added a new feature to our summer program this year. Knowing that most of the churches we were to serve would not have a Vacation Bible School unless we gave it to them we asked our workers to go prepared to conduct a Bible School in the mornings and teach the B. T. U. work at night, so this is what they are doing and these young people who are taking advantage of both the Bible School and the Study Course are having the time of their life. What a joy to be able to carry such a program to them.

Damascus Organizes

We are happy to add Damascus Church in Copiah County to our list of churches that have recently organized a B. T. U. This is the result of a training school conducted by the pastor, Rev. Carol Izard, with the help of J. T. McRea and Miss Fannie Renfrow. Mrs. Belva Gillis McLemore was elected director, and three unions were organized, Junior Young People and Adult. Congratulations and best wishes.

TO THE PHYSICIAN

Prayer ought to be an indispensable part of every physician's medical kit. Be prepared in the name of Christ to diagnose and treat ailing souls as well as bodies.

The first item on the physician's prescribed diet for a sick patient ought to be PRAYER.

Cauterize the soul of the patient against sin through prayer, as well as against organic infection.

An inoculation of the Spirit of the Holy Ghost in the patient by the Christian Physician is never a temporary stimulant; it abides unto the end of time when victory through Christ shall have annihilated death.

CARRY CHRIST TO OUR CAMPS

J. E. Dillard

Everyone should make this call a matter of thought, prayer and liberal contribution. Pray that God may give great wisdom to those in charge of the work, good judgment to those who represent Christ to our boys in the camps, and great generosity to our people in contributing to this urgent and immediate need.

We must respond quickly and liberally for the sake of our young men who have been taken away from home and friends and church, and thrust into an entirely different environment where they need friends and fellowship and the consolations of our religion. Not one should be permitted to say, "No man careth for my soul."

We must do it for the sake of the fathers and mothers, the wives and sweethearts of these men. They want them to be loved and helped while in service and then returned home as pure and noble as when they went away.

We must do it for the sake of our pastors and churches near the camps. They have suddenly found themselves overwhelmed by the need of a ministry beyond their power to furnish without substantial and immediate help.

We must do it for the sake of our denomination. Other denominations are raising large sums of money, some of them several times as much as we are asked to raise. We are asked to raise \$300,000. Southern Baptists must not suffer by comparison.

We must do it for Jesus sake. He is counting on us. We must not fail Him. Let's help carry Christ to the camps by making a worthy contribution July 27.

BR

A parent, when asked for a written explanation for her son's absence during a storm, wrote the following: "My dear Miss Jones: Johnny's legs are 18 inches long and the snow is 20 inches deep. Very truly yours."

LUCEDALE

The Lucedale church, Rev. G. S. Jenkins, pastor, has just finished its six-day Vacation Bible school, the first year we had no state worker to come in. The pastor and the faculty realized that the school was upon their shoulders and they made things "hum." The enrollment was 155, an average attendance of 119, including the teachers. Refreshments were served every day to the whole school. Some of the workers had only agreed to work two or three days, but after the first two days, they realized what a blessing they were receiving, and asked to stay at their jobs throughout the school. We made 810 points on the "Standard of Excellence." Next year we hope to make it 1000 points.

Mrs. Woodie Freeland,

Principal.

BR

"How are you getting along with your arithmetic, Sam?"

"The figures bother me a little, but I have learned to add up the naughts."

DISCOMFORTS
of
COLDS
MENTHOLATUM
Quickly Relieves
STUFFINESS
SNIFFLING
SNEEZING

HEADACHE
When your head aches and nerves are jittery, get relief quickly, pleasantly, with Capudine. Acts fast because it's liquid. Follow directions on label. All druggists. 10c, 30c, 60c.
Liquid **CAPUDINE**

TO CHECK

MALARIA
IN 7 DAYS
take **666**

Merchants National Bank and Trust Co.

Vicksburg, Mississippi

ESTABLISHED 1886

BARGAIN OFFER

CLUB No. 2

American Magazine..... 1 yr.
McCall's Magazine..... 1 yr.
Pathfinder (weekly)..... 1 yr.
Southern Agriculturist..... 1 yr.
This Newspaper..... 1 yr.)

ALL FIVE
FOR ONLY
\$3.65

SAVE MONEY!

The Baptist Record
and Six Other Papers
And Magazines For
Only \$2.50!

MAIL COUPON BELOW TODAY!

FILL OUT COUPON - MAIL TODAY

Gentlemen: I enclose \$_____. I am enclosing the offer desired with a year's subscription to your paper.

NAME _____

POSTOFFICE _____

ST. OR
R. F. D. _____

NOW CLUB PLEDGES POURING IN

Mississippi Baptists from all sections of the state have been asking, "How is the Now Club progressing?" We give you the picture. You will not read it all, but you see for yourself.

Feb. 13, 1941.

Now Club:

No. 945 for \$36, Mt. Olive Church in Mississippi Association, (Rev. E. Young, worker).

No. 946 for \$36, No. 947 for \$36, No. 948 for \$36, each from a member of East Moss Point Church, (W. M. U.).

No. 949 for \$36, No. 950 for \$36, First Church of Gulfport, (W. M. U.).

No. 951 for \$36, Rolling Fork, (W. M. U.).

No. 952 for \$36, No. 953 for \$36, Picayune First Church, (W. M. U.).

No. 954 for \$36, 38th Ave. Church of Hattiesburg, (W. M. U.).

No. 955 for \$36, Durant, (W. M. U.).

No. 956 for \$36, New Palestine in Pearl River, (W. M. U.).

No. 957 for \$36, Como, (W. M. U.).

No. 940 for \$36, No. 941 for \$36, South Laurel, (W. M. U.).

No. 942 for \$36, Crowder, (W. M. U.).

No. 943 for \$36, Bethesda, (W. M. U.).

No. 944 for \$36, Pine Grove, (W. M. U.).

No. 332 for \$50, Como, (W. M. U.).

March 14, 1941

Now Club:

No. 958 for \$36, Sumner Church, (W. M. U.).

No. 959 for \$36, Picayune Church, (W. M. U.).

No. 960 for \$36, Pleasant Hill (W. M. U.).

No. 961 for \$36, Standing Pine, (W. M. U.).

No. 964 for \$36, Star, (W. M. U.).

No. 965 for \$36, No. 966 for \$36, Brooksville, (W. M. U.).

No. 967 for \$36, No. 968 for \$36, No. 969 for \$36, Pascagoula, (W. M. U.).

No. 970 for \$36, Escatawpa, (Mrs. J. W. Brumfield, worker).

No. 971 for \$36, Pleasant Hill in Lowndes, (Mrs. E. C. Owen, worker).

No. 972 for \$36, Bay Springs, (Mrs. D. S. Fail, worker).

No. 973 for \$36, W. M. S. of Crowder, (W. M. U.).

No. 974 for \$36, Mars Hill, (W. M. U.).

No. 975 for \$36, Walnut, (W. M. U.).

No. 976 for \$36, DeKalb, No. 977 for \$36 and No. 978 for \$36 each from DeKalk, (Mrs. H. C. Anderson).

No. 979 for \$36, Mt. Olive, (Mr. Ras E. Young, worker).

No. 4 for \$250, Clinton.

March 26, 1941.

Now Club:

No. 980 for \$36, Poplarville, (W. M. U.).

No. 981 for \$36, No. 982 for \$36, from Sylden Church, (W. M. U.).

No. 983 for \$36, Ackerman, (W. M. U.).

No. 984 for \$36, No. 985 for \$36, No. 986 for \$36, No. 987 for \$36, No. 988 for \$36, No. 989 for \$36, Goodyear Church, (W. M. U.).

No. 990 for \$36, Moss Point First, (W. M. U.).

No. 991 for \$36, Pontotoc, (W. M. U.).

No. 334 for \$50, No. 335 for \$50, No. 336 for \$50, No. 337 for \$50, Richton.

No. 325 for \$100, Richton.

April 1, 1941

Now Club:

No. 893 for \$36, member Catchings

Church, (McLaurin, field worker).

No. 894 for \$36, member Indianola Church, (McLaurin, field worker).

No. 899 for \$36, No. 998 for \$36, No. 999 for \$36, No. 1,000 for \$36, each from a member of Pascagoula, (Mrs. J. W. Brumfield, worker).

No. 992 for \$36, member Wesson, (Mrs. Roy D. Smith, worker).

No. 993 for \$36, member Jackson First, (McLaurin, field worker).

No. 994 for \$36, member Brandon, (McLaurin, field worker).

No. 995 for \$36, member Gulfport First, (W. M. U.).

No. 996 for \$36, No. 997 for \$36, each from a member of Freney Church, (Mrs. Odell Brooks, worker).

No. 267 for \$50, member Blue Mountain Church, (McLaurin, field worker).

April 15, 1941.

Now Club:

No. 1015 for \$36, Carson Church, (W. M. S.).

No. 1021 for \$36, Benoit Church, (W. M. U.).

No. 895 for \$36, No. 1003 for \$36, Bolton, (W. M. U.).

No. 1024 for \$36, No. 339 for \$50, No. 328 for \$100, No. 6 for \$250, No. 15 for \$500, No. 5 for \$1000, Jackson First.

No. 1025 for \$36, No. 1026 for \$36, No. 1027 for \$36, each from a member of Pascagoula Church, (Mrs. J. W. Brumfield, worker).

No. 1023 for \$36, Laurel-First Church.

No. 897 for \$36, Macedonia in Lebanon, (W. M. U.).

No. 1008 for \$36, No. 1007 for \$36, No. 1009 for \$36, each from a member of Liberty Church, (Mrs. H. L. Jackson, worker).

No. 1002 for \$36, member Galilee, (Mrs. I. L. Toler, worker).

No. 1011 for \$36, No. 1012 for \$36, No. 1010 for \$36, Picayune First, (Mrs. O. P. Estes, worker).

No. 1001 for \$36, member Ford's Creek, (Mrs. Claude Hamilton, worker).

No. 1004 for \$36, No. 1005 for \$36, No. 326 for \$100, Poplarville, (Mrs. Claude Hamilton, worker).

No. 1017 for \$36, No. 1018 for \$36, Poplarville, (Mrs. Frank Dohrmann, worker).

No. 1013 for \$36, No. 1014 for \$36, Drew Church, (Mrs. O. S. Crosthwait, worker).

No. 1016 for \$36, member Steen's Creek, (Mrs. W. D. Steen, worker).

No. 1022 for \$36, Corinth Church in Yalobusha, (Catherine Ellett, worker).

No. 1019 for \$36, No. 1020 for \$36, No. 338 for \$50, Concord in Yazoo, (Rev. R. I. Martin, worker).

No. 327 for \$100, Concord in Yazoo, (Mrs. M. S. Johnson, worker).

No. 896 for \$36, Calvary Church in Jones, (Mrs. R. M. Bush, worker).

April 30, 1941

Now Club:

No. 1090 for \$36, No. 1091 for \$36, No. 1092 for \$36, each from a member of Pleasant Hill Church in Lowndes County, (Mrs. Weathers, worker).

No. 341 for \$50, member Gray's Creek Church in DeSoto.

No. 1053 for \$36, No. 1054 for \$36, Kreole Church, in Jackson County, (W. M. S.).

No. 1086 for \$36, No. 1087 for \$36, No. 1088 for \$36, each from Prentiss Church in Jeff Davis, (Mrs. Walden, worker).

No. 1083 for \$36, Marion Church in Lauderdale, (Hugh Kinard, worker).

No. 1094 for \$36, No. 1093 for \$36, No. 1095 for \$36, each from Mt. Carmel in Leake County, (Mrs. Rupert Smith, worker).

No. 128 for \$50, Bissell Church in Lee County, (E. D. Estes, worker).

No. 343 for \$50, member Union Church in Panola County, (Mrs. W. E. Lee, worker).

No. 1089 for \$36, No. 1085 for \$36, No. 1084 for \$36, each from Poplarville Church, (Mrs. L. E. Green, worker).

No. 1055 for \$36, No. 1056 for \$36, No. 1057 for \$36, each from Hickory Ridge Church in Rankin County, (Mr. C. E. Russell, worker).

No. 342 for \$50, Dry Creek Church in Rankin County, (Mrs. Garrett, worker).

No. 268 for \$50, No. 315 for \$100, each from Pleasant Hill Church in Simpson County, (McLaurin, worker).

\$200 paid by Briar Hill Church in Rankin County, their quota.

May 7, 1941.

Now Club:

No. 269 for \$50, No. 1061 for \$36, No. 1062 for \$36, No. 1063 for \$36, No. 1064 for \$36, Center Terrace Church in Madison County.

No. 1096 for \$36, No. 1097 for \$36, No. 1098 for \$36, No. 1099 for \$36, No. 1100 for \$36, No. 1101 for \$36, No. 1102 for \$36, No. 1103 for \$36, No. 1104 for \$36, No. 1105 for \$36, No. 1106 for \$36, No. 1107 for \$36, No. 1108 for \$36, No. 1109 for \$36, Georgetown Church in Copiah County.

No. 110 for \$36, No. 1111 for \$36, No. 1112 for \$36, No. 1113 for \$36, Jackson First Church, Hinds-Warren County.

No. 1114 for \$36, No. 1115 for \$36, Anguilla Church in Deer Creek Association.

No. 1116 for \$36, Picayune Church in Pearl River County.

No. 1117 for \$36, Stonewall Church in Clarke County.

No. 1118 for \$36, Bolton Church in Hinds-Warren Association.

No. 1119 for \$36, No. 1120 for \$36, No. 1121 for \$36, No. 1122 for \$36, No. 1123 for \$36, No. 1124 for \$36, No. 1125 for \$36, No. 1126 for \$36, No. 1127 for \$36, No. 1128 for \$36, Eden Church in Yazoo County.

No. 1129 for \$36, Poplarville Church in Pearl River County.

No. 1130 for \$36, No. 1131 for \$36, No. 1132 for \$36, No. 1133 for \$36, No. 1134 for \$36, No. 1135 for \$36, No. 1136 for \$36, Oakdale Church in Rankin County.

No. 1137 for \$36, No. 1138 for \$36, Greenwood First Church, Leflore County.

No. 1139 for \$36, Gulfport First Church, Gulf Coast Association.

No. 1140 for \$36, No. 1141 for \$36, Mathiston Church in Zion Association.

No. 1142 for \$36, No. 1143 for \$36, Melrose Church in Yazoo County.

No. 898 for \$36, No. 900 for \$36, No. 1058 for \$36, No. 1059 for \$36, No. 1060 for \$36, Pleasant Hill Church in Simpson County.

No. 316 for \$100, No. 317 for \$100, Pinola Church in Simpson.

No. 330 for \$100, Greenwood, First Church, Leflore.

No. 16 for \$500, Columbia First, Marion County.

No. 3 for \$1,000, Walnut Grove Church, Leake County.

May 13, 1941

Now Club:

No. 1144 for \$36, Bethany Church in Calhoun County.

No. 1262 for \$36, Calhoun City, in Calhoun County.

No. 344 for \$50, Covenant Church in Choctaw County.

No. 1258 for \$36, No. 1259 for \$36, No. 1260 for \$36, No. 1261 for \$36, State Line in DeSoto County.

No. 1213 for \$36, No. 1214 for \$36, No. 1215 for \$36, No. 1216 for \$36, No. 1217 for \$36, No. 1218 for \$36, Bude Church in Franklin County.

No. 1235 for \$36, Antioch Church in Hinds-Warren.

No. 5 for \$250, No. 353 for \$50, No. 333 for \$100, No. 332 for \$100, No. 331 for \$100, No. 334 for \$100, No. 346 for \$50, No. 347 for \$50, No. 348 for \$50, No. 349 for \$50, No. 350 for \$50, No. 351 for \$50, No. 353 for \$50, No. 1161 for \$36, No. 1162 for \$36, No. 1163 for \$36, No. 1164 for \$36, No. 1222 for \$36, No. 1165 for \$36, No. 1166 for \$36, No. 1167 for \$36, No. 1168 for \$36, No. 1169 for \$36, No. 1170 for \$36, No. 1171 for \$36, No. 1172 for \$36, No. 1173 for \$36, No. 1174 for \$36, No. 1175 for \$36, No. 1176 for \$36, No. 1177 for \$36, No. 1219 for \$346, No. 1178 for \$36, No. 1179 for \$36, No. 1180 for \$36, No. 1181 for \$36, No. 1182 for \$36, No. 1183 for \$36, No. 1184 for \$36, No. 1185 for \$36, No. 1186 for \$36, No. 1187 for \$36, No. 1188 for \$36, No. 1189 for \$36, No. 1190 for \$36, No. 1191 for \$36, No. 1192 for \$36, No. 1193 for \$36, No. 1194 for \$36, No. 1195 for \$36, No. 1196 for \$36, No. 1197 for \$36, No. 1198 for \$36, No. 1199 for \$36, No. 1200 for \$36, No. 1201 for \$36, No. 1202 for \$36, No. 1203 for \$36, No. 1204 for \$36, No. 1205 for \$36, No. 1206 for \$36, No. 1207 for \$36, No. 1208 for \$36, No. 1209 for \$36, No. 1210 for \$36, No. 1211 for \$36, Clinton Church, Hinds-Warren Association.

No. 335 for \$100, Meridian First Church, Lauderdale County.

No. 1220 for \$36, No. 1221 for \$36, Guntown Church in Lee County.

No. 355 for \$50, Becker Church in Monroe County.

No. 1212 for \$36, Sardis Church in Panola County.

No. 1256 for \$36, No. 1257 for \$36, Crenshaw Church in Panola County.

No. 1250 for \$36, No. 1251 for \$36, No. 1252 for \$36, No. 1253 for \$36, No. 1254 for \$36, No. 1255 for \$36, Sumner Church, Tallahatchie County.

No. 354 for \$50, New Liberty Church in Tishomingo County.

No. 1223 for \$36, No. 336 for \$100, No. 337 for \$100, Port Gibson Church in Union Association.

No. 345 for \$50, No. 1145 for \$36, No. 1146 for \$36, No. 1147 for \$36, No. 1148 for \$36, No. 1149 for \$36, No. 1150 for \$36, No. 1151 for \$36, No. 1152 for \$36, No. 1153 for \$36, No. 1154 for \$36, No. 1155 for \$36, No. 1156 for \$36, No. 1157 for \$36, No. 1158 for \$36, No. 1159 for \$36, No. 1160 for \$36, No. 1236 for \$36, No. 1237 for \$36, No. 1238 for \$36, No. 1239 for \$36, Yazoo City Church in Yazoo County.

No. 1224 for \$36, No. 1225 for \$36, No. 1226 for \$36, No. 1227 for \$36, No. 1228 for \$36, No. 1229 for \$36, No. 1230 for \$36, No. 1231 for \$36, No. 1232 for \$36, Black Jack Church in Yazoo County.

No. 1240 for \$36, No. 1241 for \$36, No. 1242 for \$36, No. 1243 for \$36, No.

(Continued On Page Fifteen)

NOW CLUB PLEDGES POURING IN
(Continued From Page Fourteen)

1244 for \$36, No. 1245 for \$36, No. 1246 for \$36, No. 1247 for \$36, No. 1248 for \$36, No. 1249 for \$36, Center Ridge Church in Yazoo County.

No. 1233 for \$36, No. 1234 for \$36, Melrose Church in Yazoo County.

April 24, 1941

Now Club:

No. 1033 for \$36, No. 1032 for \$36, No. 1031 for \$36, each from a member of Anguilla Church, (Mrs. J. T. Farrar, worker).

No. 1040 for \$36, No. 1041 for \$36, No. 1042 for \$36, No. 1043 for \$36, No. 1044 for \$36, No. 1045 for \$36, No. 1046 for \$36, No. 1047 for \$36, No. 1048 for \$36, No. 1049 for \$36, No. 1050 for \$36, No. 1051 for \$36, No. 340 for \$50, No. 329 for \$100, each from a member of Jackson First Church, (Owen Cooper, worker).

No. 1034 for \$36, Marion Church in Lauderdale, (W. M. S.).

No. 1023 for \$36, No. 1029 for \$36, No. 1030 for \$36, each from a member of River Avenue of Hattiesburg, (Mrs. A. R. Loftin, worker).

No. 1052 for \$36, member of Union in Newton County.

No. 1035 for \$36, No. 1036 for \$36, No. 1037 for \$36, No. 1038 for \$36, No. 1039 for \$36, each from a member of Pearson in Rankin County, (Mrs. H. E. Weathersby, worker).

May 23, 1941

Now Club:

No. 1066 for \$36, No. 1067 for \$36, No. 1068 for \$36, No. 1070 for \$36, No. 1072 for \$36, No. 1073 for \$36, No. 1074 for \$36, No. 1075 for \$36, No. 1076 for \$36, No. 1077 for \$36, No. 1078 for \$36, No. 1079 for \$36, No. 1080 for \$36, No. 1081 for \$36, No. 1082 for \$36, No. 1263 for \$36, No. 1264 for \$36, No. 1265 for \$36, Weir Church, (McLaurin, field worker). No. 356 for \$50.

No. 1312 for \$36, Covenant Church in Choctaw County.

No. 1301 for \$36, No. 1302 for \$36, No. 1303 for \$36, No. 1304 for \$36, No. 1305 for \$36, No. 1306 for \$36, No. 1307 for \$36, No. 367 for \$50, No. 368 for \$50, Pleasant Hill Church in Lowndes County.

No. 1292 for \$36, Anguilla Church in Deer Creek.

No. 1293 for \$36, Isola Church, in Deer Creek.

No. 1281 for \$36, No. 1282 for \$36, No. 1283 for \$36, No. 1284 for \$36, No. 1285 for \$36, Bethesda Church in Hinds-Warren.

No. 1316 for \$36, No. 1317 for \$36, No. 1318 for \$36, No. 1319 for \$36, No. 1320 for \$36, No. 1321 for \$36, No. 1322 for \$36, No. 1323 for \$36, No. 1324 for \$36, No. 1325 for \$36, No. 369 for \$50, No. 342 for \$100, No. 343 for \$100, No. 14 for \$500, Jackson First Church, Hinds-Warren.

No. 338 for \$100, Yellow Leaf in Lafayette County.

No. 1314 for \$36, No. 1315 for \$36, Greenwood First, Leflore County.

No. 1297 for \$36, No. 1298 for \$36, No. 1299 for \$36, No. 1300 for \$36, No. 339 for \$100, No. 336 for \$50, Center Terrace, Canton, in Madison County.

No. 1303 for \$36, Duck Hill, in Montgomery County.

No. 1286 for \$36, No. 1287 for \$36, No. 1288 for \$36, No. 1289 for \$36, No. 1290 for \$36, Pope church, in Panola County.

No. 1309 for \$36, Crenshaw Church, in Panola.

No. 1291 for \$36, Picayune First, Pearl River County.

No. 1295 for \$36, No. 1296 for \$36, Pearson in Rankin County.

No. 340 for \$100, Strong River in Simpson County.

No. 1065 for \$36, Pleasant Hill, in Simpson.

No. 1310 for \$36, Sumner in Tallahatchie.

No. 370 for \$50, Sumner.

No. 1326 for \$36, No. 1327 for \$36, No. 1328 for \$36, Friendship No. 2, in Tallahatchie.

No. 371 for \$50, Webb in Taliahat-chie.

No. 1294 for \$36, Melrose in Yazoo.

No. 1313 for \$36, Hebron in Yazoo.

No. 1311 for \$36, Mathiston in Zion.

No. 341 for \$100, Walthall in Zion.

May 28, 1941

Now Club:

No. 1266 for \$36, Weir in Choctaw County, (McLaurin, worker).

No. 372 for \$50, No. 373 for \$50, No. 374 for \$50, No. 344 for \$100, No. 345 for \$100, No. 346 for \$100, West Point First Church, (Mrs. J. M. White worker).

No. 1333 for \$36, Jackson, First Church, (Henry Love, worker).

No. 1329 for \$36, No. 1330 for \$36, Fellowship in Jasper, (Mrs. Massey and Miss McMillan, workers).

No. 1334 for \$36, Calvary in Jones County, (A. J. Linton, worker).

No. 1337 for \$36, No. 1338 for \$36, No. 1339 for \$36, Big Level Church in Lebanon, (J. M. Edwards, worker).

No. 1342 for \$36, No. 1343 for \$36, No. 1344 for \$36, No. 1345 for \$36, No. 1346 for \$36, No. 1347 for \$36, No. 1348 for \$36, No. 1349 for \$36, No. 1350 for \$36, No. 1351 for \$36, No. 1352 for \$36, No. 1353 for \$36, No. 1354 for \$36, No. 1355 for \$36, No. 1356 for \$36, No. 376 for \$50, No. 377 for \$50, No. 378 for \$50, No. 379 for \$50, No. 380 for \$50, No. 381 for \$50, No. 382 for \$50, No. 383 for \$50, No. 384 for \$50, No. 347 for \$100, No. 375 for \$50, No. 348 for \$100, No. 349 for \$100, No. 350 for \$100, No. 351 for \$100, No. 352 for \$100, No. 353 for \$100, No. 354 for \$100, No. 7 for \$250, No. 18 for \$500, No. 1 for \$1,000, No. 33 for \$1,000, Tupelo-Calvary Church, (M. E. Leake, worker).

No. 1267 for \$36, No. 1268 for \$36, No. 1269 for \$36, No. 1270 for \$36, No. 1271 for \$36, No. 1272 for \$36, Center Terrace of Canton, (McLaurin field worker).

No. 1331 for \$36, No. 1332 for \$36, Byhalia in Marshall, (Miss Ada Hardy, worker).

No. 1340 for \$36, Longview Church, (L. J. Stallings, worker). No. 1341 for \$36, Longview, (Mrs. Alvin Sanders, worker).

No. 17 for \$500, Carriere Church in Pearl River County, (Arthur C. Pearson, worker).

No. 1335 for \$36, No. 1336 for \$36, Wheeler in Prentiss County, (Joe Copeland, worker).

No. 1273 for \$36, No. 1274 for \$36, Richland in Rankin, (McLaurin, field worker).

No. 1357 for \$36, No. 1358 for \$36, No. 1359 for \$36, No. 355 for \$100, and No. 356 for \$100, Crowder in Riverside, (W. P. Knight, worker).

June 7, 1941

No. 808 for \$36, No. 809 for \$36, No. 810 for \$36, No. 811 for \$36, No. 812 for \$36, No. 813 for \$36, No. 291 for \$50, each from a member of McAdams in Attala County, (Hightower, field worker).

No. 289 for \$100, Williamsville in Attala, (Hightower, field worker).

No. 292 for \$50, Pleasant Ridge in Attala County, (Hightower, field worker).

No. 293 for \$50, No. 814 for \$36, No.

815 for \$39, Bowlin Church in Attala, (Hightower, field worker).

No. 1459 for \$36, No. 1460 for \$36, No. 1461 for \$36, No. 1462 for \$45, No. 1463 for \$36, No. 1464 for \$36, No. 1466 for \$36, No. 406f or \$60, No. 407 for \$60, No. 377 for \$100, Calhoun City in Calhoun County.

No. 1275 for \$36, No. 1276 for \$36, No. 270 for \$50, Mt. Olive in Carroll County, (McLaurin, field worker).

No. 1490 for \$36, No. 1491 for \$36, No. 410 for \$50, No. 379 for \$100, No. 411 for \$50, No. 412 for \$50, No. 413 for \$50, No. 414 for \$50, No. 380 for \$100, West Point in Clay, (Mrs. J. M. White, worker).

No. 1379 for \$36, No. 1380 for \$36, No. 1381 for \$36, No. 1382 for \$36, No. 1383 for \$36, No. 1384 for \$36, Hollandale in Deer Creek, (McLaurin, field worker).

No. 322 for \$100, No. 359 for \$50, No. 321 for \$100, No. 358 for \$50, No. 320 for \$100, No. 319 for \$100, Hollandale, (McLaurin, field worker).

No. 1271 for \$36, No. 1370 for \$36, No. 1371 for \$36, No. 1372 for \$36, No. 1373 for \$36, No. 1374 for \$36, No. 1375 for \$36, No. 1376 for \$36, No. 1377 for \$36, No. 1378 for \$36, Greenville First, (McLaurin, field worker).

No. 1466 for \$36, No. 1470 for \$36, No. 1471 for \$36, No. 147 for \$36, Eudora in DeSoto County, (Mrs. Franklin Dean, worker).

No. 1426 for \$36, No. 1427 for \$36, Lucedale in George County, (Mrs. James R. Goff, worker).

No. 1454 for \$36, Jackson First, (Mrs. Leila A. Kelly, worker).

No. 357 for \$50, No. 318 for \$100, Tchula in Holmes, (McLaurin, field worker).

No. 1361 for \$36, No. 1362 for \$36, No. 1363 for \$36, No. 1364 for \$36 each from Laurel Second Avenue.

No. 1423 for \$36, No. 1429 for \$36, No. 1430 for \$36, No. 1431 for \$36, No. 1432 for \$36, No. 1433 for \$36, No. 1434 for \$36, No. 373 for \$100, No. 401 for \$50, No. 402 for \$50, Scooba in Kemper County, (Mrs. Kavanaugh, Mrs. Hawkins and Mrs. Crawford, workers).

No. 1468 for \$36, Toomsaba in Lauderdale, (Mrs. W. H. Barrett, worker).

No. 1365 for \$36, No. 1366 for \$36, No. 1367 for \$36, No. 1368 for \$36, No. 1369 for \$36, No. 1473 for \$36, No. 1474 for \$36, Parvis in Lebanon, (Mrs. F. M. Kelly, worker).

No. 404 for \$50, New Providence in Leake, (E. P. Barr, worker).

No. 1482 for \$36, No. 1483 for \$36, No. 1484 for \$36, No. 1485 for \$36, No. 1486 for \$36, No. 1487 for \$36, No. 1488 for \$36, No. 1489 for \$36, Tupelo-Calvary, (M. E. Leake, worker).

No. 1455 for \$36, No. 1456 for \$36, No. 1457 for \$36, No. 1458 for \$36, No. 405 for \$60, No. 19 for \$500, Spring Creek in Neshoba, (Gene Deweese, worker).

No. 1400 for \$36, No. 1401 for \$36, Crenshaw in Panola, (Mrs. Fred Barham, worker).

No. 372 for \$100, No. 371 for \$100, Peach Creek in Panola, (Rev. J. M. Spikes, worker).

No. 1452 for \$36, No. 1453 for \$36, Juniper Grove in Pearl River, (Mrs. W. C. Smith, worker).

No. 1405 for \$36, No. 1406 for \$36, No. 1407 for \$36, No. 1408 for \$36, No. 1409 for \$36, No. 1410 for \$36, No. 1411 for \$36, No. 1412 for \$36, No. 1413 for \$36, No. 1414 for \$36, Braxton in Simpson, (McLaurin, field worker).

No. 408 for \$50, No. 378 for \$100, Coats in Simpson, (McLaurin, worker).

No. 1467 for \$36, Pinola in Simpson, (McLaurin, field worker).

Pg. 14-15 -----
No. 409 for \$50, Pleasant Valley in Simpson, (McLaurin field worker).

No. 1465 for \$36, Strong River, in Simpson, (McLaurin, field worker).

No. 1402 for \$36, No. 1403 for \$36, No. 1404 for \$36, No. 385 for \$50, No. 386 for \$50, No. 387 for \$50, No. 388 for \$50, No. 357 for \$100, Webb in Tallahatchie, (Rev. J. H. Pennebaker, worker).

No. 1475 for \$36, No. 1476 for \$36, No. 1477 for \$36, No. 1478 for \$36, No. 1479 for \$36, No. 1480 for \$36, No. 1481 for \$36, Walnut in Tippah County, (Mrs. Jack Wilbanks, worker).

No. 1435 for \$36, No. 1436 for \$36, No. 1437 for \$36, No. 1438 for \$36, No. 1439 for \$36, No. 1440 for \$36, No. 1441 for \$36, No. 1442 for \$36, No. 1443 for \$36, No. 1444 for \$36, No. 1445 for \$36, No. 1446 for \$36, No. 1447 for \$36, No. 1448 for \$36, No. 1449 for \$36, No. 1450 for \$36, No. 1451 for \$36, No. 403 for \$50, No. 374 for \$100, No. 375 for \$100, No. 376 for \$100, Crystal Springs in Walthall County, (C. A. Morris, worker).

BR

Y. W. A. FOCUS WEEK, DECATUR

The Y. W. A. of Clark Venable Memorial Baptist Church of Decatur, Miss., enjoyed a very interesting Focus Week June the second through the sixth. The week of activities started Monday night with Rev. and Mrs. Hamlet presenting a very interesting talk on Training Schools, also acquainting the Y. W. A. with the names of some of the ministers and their wives with whom they were in school.

Tuesday evening a business meeting was held in a pine grove at the edge of Stamper Lake. Plans were made for the Mother and Daughter Banquet, plans for making a trip to Ridgecrest, N. C., to the Baptist Young People's Assembly July the nineteenth through the twenty-fifth, were also discussed. Four new members were added to the roll. A recreational song was sung by all, and the meeting closed by prayer. After the meeting all enjoyed a picnic lunch.

Wednesday night the Y. W. A. met in a group and sang a special song at prayer meeting.

Thursday night the members of the Y. W. A. joined the G. A's at their house party, at the Junior College, and enjoyed a most interesting program presented by a number of the G. A's and their efficient leaders. After the program all enjoyed a pallet party in the home of Mrs. C. B. Hamlet, III.

The Focus Week closed Friday night with a very enjoyable Mother and Daughter Banquet given in the home of Vernon Sadler. Those present were the members of the Y. W. A. and their mothers and Rev. and Mrs. C. B. Hamlet, III. Out-of-town guests were Rev. R. K. Corder, Mrs. Corder and daughter of Philadelphia, Miss. Mrs. Corder favored the group with a solo, Rev. Corder gave the address of the occasion, thus closing a very happy and sociable week of work together.

BR

Reverend C. E. Welch, Memphis, Tennessee, will do the preaching in the revival at Jupiter Baptist Church, beginning the first Sunday in August. The church is located three miles west of D'Lo, Simpson County.

The Immortality of Money and Property

Your Questions Answered — Helpful Legal Information

Your Questions Answered

IN GENERAL

1. Q. What is the purpose of the Baptist Bequest Committee?
 - A. To inform Mississippi Baptists in reference to the new laws which now permit gifts by will to religious institutions; to assist in educating them as to the needs of Baptist Institutions, and the opportunity now afforded to live on in this world after death through bequests to these institutions.
2. Q. Why is this necessary?
 - A. Because for fifty years such gifts were prohibited by the State Constitution. The people must be made conscious of the new law to appreciate the enlarged opportunity for doing good it affords.
3. Q. Have any results yet been realized from the new law?
 - A. Yes. The Baptist Orphanage has received one bequest of \$10,000.00 and Mississippi College one valued at \$10,000.00. Institutions of other denominations have received bequests exceeding \$50,000.00. It will take time, however, for large returns to accrue. First, the wills must be written, and second, a will does not take effect until the death of the person who makes it.
4. Q. Are there any restrictions in reference to gifts by will to religious institutions?
 - A. None, except as to married persons and those who leave surviving a child or descendants of children. Such persons cannot leave to Christian institutions more than one-third of their property. They must also write their wills at least ninety days before death.

MAKING THE GIFT

1. Q. How may I proceed to make a gift by will to one or more of our Baptist institutions?
 - A. (a) If you have already written your will simply add a codicil to it in your own handwriting making the gift and sign your name to the codicil.
 - (b) If you have not yet written your will you should have an experienced attorney draw the will and include the gift in it.
2. Q. But I am not quite ready to draw my will. I have not yet decided on the persons and what property I want to leave to each. What would you suggest so that I may be safe in my desire to make a gift by will to a church institution?
 - A. That is easy. Just follow the suggestions in the answer to Question 5 under this heading. If you do this, all your property would go just as it would now go if you were to die without a will except that the religious institution would receive the gift you desire to make it. This plan makes it easy for you to make the gift and yet wait until you are ready to make disposition of your remaining property.
3. Q. What words may I use which will be legal in my will or in a codicil to my will in order to make a gift?
 - A. The simple words, "I give and bequeath to _____ (here insert the legal name of the institution) the sum of Five Thousand Dollars." If you desire, after the "dollars" you can specify the purpose. For instance, "to the permanent endowment fund of said institution". Or may be you want the fund to be a memorial. If so, then also add, "said fund shall be a memorial to _____ and shall be known as 'The _____ Memorial Fund'." An endowment gift may be given as a memorial.
4. Q. What are the legal requirements for wills or codicils in Mississippi?
 - A. The person writing the will must be twenty-one years of age and of sound mind. If the will or codicil is not wholly written in the handwriting of the person making it and signed by such person, then it must be signed by the person making the will or codicil and also it must be witnessed by two persons who should see the one making the will sign it. The witnesses then should sign their names as subscribing witnesses to the will at the request of the one making the will, in his presence and in the presence of each other.
5. Q. Give me the simple form of a will whereby I could make a gift to a religious institution and the remainder of my property would go just as if I died without a will. I am not quite ready to say how I want the remainder of my property to go when I die, but I do want without delay to make sure of some gifts to religious institutions.
 - A. (a)

WILL

I, John Doe, of Jackson, Mississippi, being above the age of twenty-one years and of

sound and disposing mind, do hereby make and publish this my last will and testament.

ITEM ONE: I give and bequeath the sum of One-Thousand (\$1,000.00) Dollars to _____ (insert name of institution in this blank) for its permanent endowment.

ITEM TWO: I give, bequeath and devise all the remainder of my property to my legal heirs.

Written in my own handwriting and signed by me this _____ day of _____, 194____.

(Signed) JOHN DOE.

- (b) If the foregoing is not written wholly in handwriting of the person making the will, then at the bottom add the following and have the two witnesses sign their names:

"We, the undersigned, hereby state that we saw John Doe sign the above will and that we, at his request, in his presence, and in the presence of each other, have signed our names as subscribing witnesses to the said will."
6. Q. If it is all that simple, why can't I get some paper and write my will now so as to assure to the institution I love a final gift?
 - A. You can do this right now. In fact, NOW is the only time you have definite assurance that you can do it. Just follow the above directions. If, however, your will is not a simple one like the one above, you should consult your attorney.
7. Q. May I change my will later?
 - A. Certainly. A will does not go into effect until you die. You can rewrite it at any time.
8. Q. What is your advice when I get ready to make full disposition of all my property?
 - A. Your will should be prepared by a careful and experienced attorney.
9. Q. My gift would be so small, would it really be worthwhile?
 - A. Definitely, yes. Baptist people are not a rich people. Your gift with many other small gifts will make large sums. Remember when the Lord stood by the Treasury His words were spoken in reference to the widow who gave the smallest amount.

REASONS FOR BEQUESTS TO RELIGIOUS INSTITUTIONS

1. Q. Please give me some reasons why I should make a gift in my will to one or more of our institutions?
 - A. You are doubtless interested in the work being done by some college, seminary, board, hospital, or orphanage. Doubtless you have made regular gifts to it. It will miss you when you are gone. By an endowment gift in your will you can have a part through all future years in carrying on its work.

You probably believe that the tithe is the minimum measurement of one's obligation to the Master's work. If you tithe your income why not, as a final act of love and devotion, give a tithe of what you possess at death to our Lord? Surely, under His promises He will make the remaining nine-tenths go farther for your loved ones.

The needs of the institutions are great. Endowments and buildings cannot be secured from current gifts. Since our Baptist institutions have not heretofore been privileged to receive gifts by will, now that the law permits such bequests we of the present generation should be generous in our bequests to them to help them "catch up" with institutions where the laws have long permitted gifts by will to be made to them.

PARTICIPATING INSTITUTIONS

1. Q. Who is making possible the educational and informative work being done by the Baptist Bequest Committee?
 - A. The work is being done under the direction of the following institutions and causes, the

full legal names and addresses being given so that the correct name may be used in writing wills:

Mississippi Baptist Convention Board, Jackson,
Mississippi College, Clinton.
Blue Mountain College, Blue Mountain.
Southern Baptist Theological Seminary, Louisville, Kentucky.

Southwestern Theological Seminary, Seminary Hill, Texas.

Baptist Bible Institute, New Orleans, Louisiana.

Southern Baptist Hospital, New Orleans, Louisiana.

Baptist Sunday School Board, Nashville, Tennessee.

Relief and Annuity Board, Dallas, Texas.

2. Q. What are some of the needs of these institutions?
 - A. (a) Endowment first of all. The return on invested funds is now so little that every one of them sorely needs larger endowments to meet the competition of state supported institutions.
 - (b) Buildings. Memorial gifts in the way of Administration, Library or other buildings would fill a great need of all the institutions.
 - (c) Scholarships. Memorial Endowed Scholarships in our colleges and seminaries would find expression in the lives of men and women throughout future generations.
 - (d) Hospital Ward Endowment and Orphanage Buildings. How greatly humanity would benefit from generous gifts for these purposes!
 - (e) Mission Churches and Evangelism. How white the field and how great the opportunity to serve the Master through generous gifts to assist mission churches in building programs! Who can estimate the kingdom value of an endowment of \$75,000.00 the income from which would enable the State Convention Board to have some one forever hereafter preaching the Gospel for you.
 - (f) Our Aged Ministers. Surely an appreciation of the manner in which these servants have upheld the banner of the Lord will lead many to think of them in gifts to the Relief and Annuity Board.

ANNUITIES

1. Q. Are there other ways in addition to gifts in my will by which I could help Baptists institutions and causes?
 - A. Yes. We suggest that you consider creating an annuity with one or more of the institutions named herein. You can do this by transferring to the institution of your choice a definite amount of money under an agreement whereby the institution so long as you live, will pay to you a fixed amount annually with the understanding that at your death the funds will belong to the institution.
2. Q. How would I go about establishing an annuity?
 - A. Write the institution with which you would like to establish it or to the Baptist Bequest Committee for further information.
3. Q. What are the advantages of establishing an annuity?
 - A. (a) You assure yourself a definite, certain income for life.
 - (b) You avoid the worry and risk incident to keeping the money invested.
 - (c) If your estate will be taxable you save inheritance taxes.
 - (d) You save income taxes the year the annuity is created.
 - (e) You accomplish your purpose to help your favorite institution while you are living.
 - (f) There is no chance of any contest as there could be if the gifts were made by will.
4. Q. Are these annuities safe?
 - A. Yes. All the property of the institution with which the annuity is created is directly liable to you. No Baptist institution has defaulted on an annuity contract.
5. Q. How may I secure any further information I may want relating to annuities or other matters?
 - A. Write any of the institutions or causes named herein direct. You may also write JUDGE O. B. TAYLOR, DIRECTOR, BAPTIST BEQUEST COMMITTEE, DEPOSIT GUARANTY BANK BUILDING, JACKSON, MISSISSIPPI, who has had an unusual experience in reference to wills, estates and trusts, as a lawyer, as Chancery Judge and as the Trust Officer of a large bank.

Baptist Bequest Committee

210-211 Deposit Guaranty Bank Bldg.

Jackson, Mississippi

I, John Doe, of Jackson, Mississippi, being above the age of twenty-one years and of